THE

JEWISH CHRONICLE.

(ספר זכרון)

ESTABLISHED 1841.] [REGISTERED AT THE GENERAL POST OFFICE AS A NEWSPAPER.

No. 860.—NEW SERIES.] FRIDAY, SEPTEMBER 18, 1885;—TISHRI 9, 5646. [PRICE TWOPENCE.

BIRTHS.

On the 19th August, at Somerset East, Cape of Good Hope, the wife of E. LISSACK, Esq. (late of Bedford), of a son.

On the 8th September, at Great Ealing School, Ealing, W., the wife of Rev. JOHN CHAPMAN, of a daughter.

On the 8th September, at 20, Poet's Road, Canonbury, the wife of GEORGE I. LEVY, of a daughter.

On the 8th September, at 111, Great Russell Street, Bedford Square, the wife of BRAHAM JAMIESON, of a son.

On the 11th September, at 113, Church Road, West Brighton, the wife of BARNETT MARKS, of a son.

On the 14th September, at 21, Nile Street, Liverpool, the wife of HARRIS HYMAN, of a son.—Friends accept this as the only intimation.

MARRIAGES.

On the 3rd September, at 41, Milner Square, Barnsbury, N., by the Rev. S. Munz, assisted by the Rev. J. A. Gouldstein, JULIA, daughter of the late R. MELDOLA, Esq., M.D., to DAVID BARNARD, of Portsmouth, son of the late D. Barnard, Esq., of Chatham.

On Monday, 14th September, at the Synagogue, Singer's Hill, Birmingham, by the Rev. B. Hast, assisted by the Rev. B. Woolf, HENRY JACOBS, of 420, Moseley Road, Birmingham, youngest son of the late Joseph Jacobs, of Duke Street, Aldgate, London, to LEAH ALICE VICTORIA WARDLE, eldest daughter of the late John Wardle, of Sheffield.

On the 15th September, EDWARD LIVINGSTONE, of Sydenham and Manchester, eldest surviving son of the late Alexander Livingstone, C.E., of Sydenham Park, S.E., to ALICE REBEKAH, elder daughter of CHARLES KENSINGTON SALAMAN, of 24, Sutherland Gardens, St. Peter's Park, W.

DEATHS.

On the 31st August, at New York, ABRAHAM HARRIS, son of the late Eleazer Harris, brother of Mrs. Strauss, 32, Woburn Square, and of Miss Miriam Harris, Head Mistress of the Jews' Infant School, and father of Miss Rachel and Mr. Louis Harris, 32, Woburn Square. Deeply mourned by his wife and family.

On the 7th September, at 6, Anthony Street, Commercial Road, E., ESTHER MARKS, the widow of the late Hyman Marks, aged 78. Deeply lamented by all her family and friends; also on the 11th September, at the same address, ROSA MARKS, the daughter of Joseph Marks, aged 6 months. Deeply lamented by all the friends.—New Zealand, Queensland, Philadelphia and American papers please copy.

On the 10th September, at 20, Tavistock Square, W.C., CONSTANCE, beloved infant daughter of CHARLES and JENNIE KERIN, aged 13 months. Deeply regretted.

On the 12th September, at 117, Petherton Road, Canonbury, ESTHER, the beloved wife of ALBERT L. ALEXANDER, aged 41 years. Deeply regretted.

On the 16th September, at 12, Camomile Street, Bishopsgate, ISRAEL WOOLF, aged 68 years. Deeply lamented by his sorrowing widow and daughter and a large circle of friends. תנצבה.—Foreign and Colonial papers please copy.

MRS. J. WOLFF and FAMILY return their sincere THANKS for kind visits, letters and cards of condolence received during their week of mourning for their late lamented husband and father.—2, Alie Place, E.

THE TOMBSTONE to the memory of the late WILLIAM BLUMENTHAL, formerly of 81, St. George's Road, Southwark, was SET last Sunday, the 13th inst., at West Ham Cemetery.

THE TOMBSTONE to the memory of the late JOEL ISAACS, late of 6, Charington Street, Somers Town, will be CONSECRATED at West Ham Cemetery, September 27th, at 1 p.m.—Relatives and friends will please accept this intimation.

THE TOMBSTONE to the memory of the late Mrs. MATILDA LAZARUS, of 33, Doughty Street, W.C., will be SET at Willesden on SUNDAY NEXT, 20th inst., at 3 o'clock.—Friends will please accept this intimation.

THE TOMBSTONE to the memory of the late Mr. BENJAMIN WOOLF, of Mitford House, Marquess Road, Canonbury, will be SET on SUNDAY NEXT, September 20th, at West Ham Cemetery, at 3 o'clock.—Relatives and friends will kindly accept this intimation.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

GREAT SYNAGOGUE.

THE Rev. B. SPIERS, Dayan, will DELIVER a SERMON in this Synagogue on י"ב, 19th September next.
By order, M. KEIZER, Sec.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

HAMBRO' SYNAGOGUE,
CHURCH ROW, FENCHURCH STREET.

THE Rev. A. H. NIETO will PREACH in this Synagogue on יום כפור ה"ב ע"ל (19th inst.) after תפלת מוסף.
By order, J. SALOMONS, Sec.

ק"ק כנסת ישראל
UNITED SYNAGOGUE.

BOROUGH SYNAGOGUE.
HEYGATE-STREET, WALWORTH-ROAD, S.E.

MR. B. SAUL, B.A., will DELIVER a SERMON in this Synagogue on יום כפור ה"ב ע"ל.
By order, PHILIP ORNSTIEN,
Secretary pro tem.

UNIVERSITY COLLEGE LONDON SCHOOL.
The Next Term commences SEPTEMBER 21st. Prospectuses may be obtained from the Office, Gower Street, W.C.
TALFOURD ELY, M.A., Sec.

COMPTON HOUSE SCHOOL.
BUCKINGHAM PLACE, BRIGHTON.
Principal—Mr. J. H. COHEN.
STRONG Teaching Staff, excellent School premises, among the largest and most complete in Brighton. Higher and Elementary Courses as heretofore.

WARRINGTON COLLEGE,
34, WARRINGTON CRESCENT, W.
FOR THE SONS OF GENTLEMEN.
Principal & Head Master—Mr. GILMOUR.
THE NEW TERM will (D.V.) begin on THURSDAY, the 17th September.
Prospectuses on application.

ST. MARY'S HALL,
ST. MARY'S ROAD, CANONBURY.
(Conducted on the principles of Queen's Col.)
THIS old established Ladies' College will RE-OPEN September the 16th.
Eminent Professors and moderate fees. The subjects taught include Hebrew. No school on Saturdays.
For further particulars address the Principal, Miss Northcroft.

INSURANCE AGENT.
HENRY H. HYAMS (Life, Fire, and Accidents), 5, Duke Street, Aldgate E.C., & 36, Birchington Road, Kilburn, N.W

J. SAMUEL and SON, MONUMENTAL MASONS and UNDERTAKERS.
Works:—147, SIDNEY-STREET, MILE END
Headstones, Tombs and Monuments supplied for all cemeteries, in Stone, Aberdeen Granite and Marble, with the Imperishable Lead Letters. Designs, &c., forwarded on application.
Established over 50 years.

HARRIS and BARNETT, MONUMENTAL MASONS.
Works:—1A, BEAUMONT-STREET, MILE END, E.
Headstones, Tombs and Monuments in all kinds of Stone and Marble, with Imperishable Lead Letters. Designs forwarded on application. Private residence 17, Beaumont-square Mile End, E

A. VAN PRAAGH, MONUMENTAL MASON and LETTER CUTTER, 30, SCARBORO' STREET, LEMAN STREET, E. Monuments, Tomb and Headstones erected in Stone, Marble and Granite with the imperishable lead letters. Designs, &c., forwarded on application. Tombstones of all kinds repaired and painted
Works: Spicer St. Buildings, Osborn St., E

MRS. J. N. FLATAU, of 38, Cleveland Square, W., and The Misses BARNETT, of 10, Dawson Place, W., beg to acknowledge the following donations on behalf of the Jewish family in Jamaica, and tender their sincere thanks for the assistance given by the following ladies and gentlemen:

F. D. Mocatta, Esq.	£10	0	0
H. Harris, Esq.	2	2	0
H. Jonas, Esq.	2	2	0
S. Montagu, Esq.	1	1	0
Mrs. Neumegen	1	1	0
Lord Rothschild	1	1	0
A. de Rothschild, Esq.	1	1	0
L. de Rothschild, Esq.	1	1	0
Mrs. Hayman	1	1	0
Mrs. Louisa S. Cohen	1	1	0
Mrs. Neville Cohen	1	1	0
H. Solomon, Esq.	1	1	0
Yarmouth		1	0
Per Miss Barnett.			
Friends	£15	7	0
X. Y. Z.		10	6
Aberdeen		2	6

MERTHYR TYDVIL HEBREW CONGREGATION APPEAL Fund.
Per Mr. Julius Prag.
A Helper, Swansea ... £2 0 0
Further donations will be thankfully received and duly acknowledged.

THE Rev. A. TERTIS (Reader of the Princes Street Synagogue) begs to inform the Public that he has had successful practice, extending over ten years, in both London and the Provinces, as a
PRACTICAL MOHEL (מוהל)
Letters, &c., will receive prompt attention. Personal attendance till cured. Services volunteered to the poor. A fair portion of the perquisites are put by for the Initiation Society, חברת הכנסת ברית
Numerous references from medical men and others as to expediency and success of operations.
ADDRESS—8, PRINCES STREET, SPITALFIELDS, E.

REV. ISRAEL GREENBERG, Reader of the Hambro' Synagogue, MOHEL (מוהל) of 15 YEARS' EXPERIENCE in London and the Provinces. Immediate attention given to letters and telegrams, &c. Distance no object. Services given gratuitously to the poor.—4, SCARBORO' STREET, GOODMAN'S FIELDS, E.

HASTINGS & ST. LEONARDS
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(Facing the Sea)
MRS. JOSEPH JACOBS (late of Newcastle-on-Tyne) having taken the commodious house, No. 8, Grand Parade, as a Boarding Establishment, is now prepared to receive visitors. The house is situated in the best part of this healthy and fashionable resort, and is replete with every home comfort. The sanitary arrangements are perfect and an experienced staff of servants has been engaged to ensure complete attendance.
This being the ONLY Jewish Boarding House in Hastings or St. Leonards, offers exceptional advantages to families.
Terms from £2 12s. 6d. per week. Tariff on application.
Special terms for visitors staying from Friday till Monday.
Intending visitors should alight at Warrior Square Station.
MRS. JOSEPH JACOBS,
8, GRAND PARADE.

Preliminary notice of sale.—12, Robertson Terrace, Hastings, Sussex.
MESSRS. ENGALL, VALLER, and Co., have been favoured with instructions to SELL by Public AUCTION, on the premises as above, on MONDAY, September 21st, 1885, at 12 for 1 o'clock, the valuable Lease, Goodwill, Household Furniture, and Effects of this well-known BOARDING ESTABLISHMENT (in one lot as a going concern). These spacious and well appointed premises are situated in the very best and most favourite part of sea front Hastings, and are of very commanding elevation. The connection is one of the most extensive Jewish connections in the kingdom, and it presents an unequalled opportunity of obtaining a thoroughly genuine and well-known concern at a moderate figure. Further particulars and conditions of sale may be obtained of E. Chalinder, Esq., Solicitor, Robertson Street, Hastings, or at the offices of the Auctioneers, 35, Robertson Street, Hastings and 3, South Colonade, St. Leonards-on-Sea

CAUTION and VIGILANCE.—Ask for CRYSTAL PALACE BOND'S DAUGHTER'S GOLD MEDAL MARKING INK.—Her Most Gracious Majesty's Patent Pencil turns black on the cloth while writing; no heating required. Latest Novelty, large Glass-stopped Bottle of Marking Ink and a Glass Pen, 1s. 6d. Actions tried with injunctions. Costs and damages granted for selling colourable imitations. See *Times*. Works: 75, Southgate Road, London.

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To whom wholesale and shipping orders should be given in time. The same can be ordered in Sterling Silver.

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2ND SEASON.
Owing to the success which attended these Assemblies last season, the Committee have decided to continue the same this year.
The first Soirée will take place on SATURDAY EVENING, October 3rd.
Gentlemen wishing to join the above club, will oblige by attending a Meeting to be held on SUNDAY NEXT the 20th inst., at 6·30 p.m. precisely, at the above address, to elect the officers for the ensuing season, and for such other business as may occur.
MEMBERSHIP:

Ladies	£1	1	0
Gentlemen	1	5	0
Double Ticket, admitting Lady and Gentleman	2	2	0

CITY MIDDLE CLASS SCHOOL,
COWPER STREET.
MR. N. I. BERLIN, fourteen years' Hebrew Master at the above, begs to notify to Parents and Guardians of boys attending this School, that his CLASS for HEBREW and RELIGIOUS INSTRUCTION RE-ASSEMBLES on the 1st of September, and will meet as heretofore, twice a week. Fee for the Term, 7s. Further particulars of the Head Master; or of Mr. Berlin, 4, Oakeley Crescent, City Road, E.C. Mr. Berlin has also charge of the Special Class for German. Fee, 7s. the Term.

CARDIFF HEBREW CONGREGATION.
WANTED, by above Congregation, a MINISTER, Reader and בעל קורא who is competent to deliver a good English sermon. Salary £150 per annum (£50 being a grant from the Committee of the Provincial Ministers Augmentation Fund).
Applications, with fullest particulars and references, to be sent to
Mr. I. MICHAELSON, President,
47, James Street, Docks Cardiff.

BOYS desirous of being APPRENTICED to good trades may apply at the offices of the JEWISH BOARD OF GUARDIANS, 13, Devonshire Square, Bishopsgate. Forms for Apprenticeship can can be obtained at the offices of the Board upon application.

TO PARENTS and GUARDIANS—The wife of a Jewish Minister, without children, would be glad to have a little GIRL to LIVE with her, who would be treated exactly as if she were her own child. Terms moderate. Address 2342, Jewish Chronicle office.

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Great Ealing School—a modern mansion containing nearly forty commodious rooms—stands about six miles from Hyde Park, and within fifteen minutes' ride of Paddington Station. It is surrounded by an extensive CRICKET FIELD, asphalted and covered PLAY-GROUNDS, LAWNS and ORCHARDS, comprising a total area of nearly SEVEN ACRES, all devoted to the purposes of the School.

Since the establishment of the School, a few years ago, the pupils of the Rev. John Chapman have gained an exceptionally large proportion of SCHOLASTIC DISTINCTIONS in the Public Examinations of this country, including those of the UNIVERSITY OF LONDON, the Senior and Junior Local Examinations of the Universities of OXFORD and CAMBRIDGE, the COLLEGE of PRECEPTORS, TRINITY COLLEGE and the INCORPORATED LAW SOCIETY

Particulars as to FEES (which commence at Sixty Guineas a year) and details of Domestic and other arrangements, are fully set forth in the Prospectus to be obtained of the PRINCIPAL.

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UPWARDS of ONE HUNDRED and FIFTY MARKS of DISTINCTION, including GOLD and SILVER MEDALS, Moderatorships, Scholarships, Exhibitions, "Honours," Prizes and Certificates, have been gained by Mr. Bender's pupils in the various Examinations of the Universities, the Royal Colleges of Physicians and Surgeons, the Incorporated Law Society, the College of Preceptors, &c.

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HIGH-CLASS ESTABLISHMENT FOR YOUNG LADIES,
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CERTIFICATED English, French, and German Resident Governesses and Visiting Professors.

Hebrew, Piano and Harmony, Singing, Drawing and Painting, Dancing and Calisthenics by efficient Masters.

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The Pupils will RE-ASSEMBLE on the 28th inst.

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Pupils are prepared for the Higher Cambridge Examinations, for the Oxford and Cambridge Local Examinations, for the College of Preceptors, and for the Royal Academy and Trinity College for Music.

Visiting Tutors for special subjects.

A Junior Class is attached to the School, to which Boys under 8 years of age are admitted.

Prospectus on application. The New Term commenced TUESDAY, Sept. 1st. Ma

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HIGHEST RECOMMENDATION.

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BOULOGNE-SUR-SEINE, 131, AVENUE DE LA REINE.

HIGH CLASS ESTABLISHMENT for a limited number of YOUNG LADIES.

Principal—Madame BETTELHEIM, Diplomée in Paris. Recipient of various Brevets and Medals.

Inclusive terms for a thorough course of superior instruction.

Every home comfort.

References kindly allowed in London—to Mrs. Maurice Davis, 11, Brunswick Square, W.C.; Mrs. H. Defries, 4, Cleveland Gardens, W.; E. Barnett, Esq., 10, Dawson Place, W.; in Manchester—J. D. Belisha, Esq., 271, York Street, Cheetham; in Birmingham—Mrs. J. Phillips, Speedwell House, Calthorpe Road.

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MISS WEIL BEING NOW IN TOWN WILL BE GLAD TO SEE FAMILIES WISHING TO ENTRUST THEIR DAUGHTERS TO HER CARE. Letters care of Jewish Chronicle.

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EDUCATIONAL Home for Young Gentlemen at Düsseldorf, one of the best known, most attractive and healthiest towns on the Rhine. Comfortable home, commercial or academical instruction, with the extra advantage afforded to Art students of attending the famous Royal Academy and School of Painting. Pupils attending Gymnasium and Public Schools can receive private instruction by the Principal, Rev. Dr. WEDELL, Chief Rabbi, Düsseldorf, to whom please apply for terms and particulars.

Rreferences: Th. R. Mulwany, Esq., Her British Majesty's Consul, Düsseldorf; Messrs. Lippmann, Rosenthal and Co., Bankers, Amsterdam; Grand Rabbin Zadoc Kahn, Paris; Leon Lewisohn, Esq., 23, Pembridge Gardens, London, W.

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For recommendations apply to the parents of the former and present pupils: Dr. A. Asher, 18, Endsleigh Street, Tavistock Square, W.C.; L. C. Lumley, Esq., 139, Westbourne Terrace, Hyde Park, W.; Isaac A. Joseph, Esq., Buscot Lodge, Warwick Road, Maida Hill; N. S. Joseph, Esq., 34, Inverness Terrace, Hyde Park, W.

For particulars apply to Dr. Jaulus, Chief Rabbi in Aix-la-Chapelle.

BRIGHTON HIGH SCHOOL FOR YOUNG LADIES
COPTHORNE.
FOURTH AVENUE, WEST BRIGHTON.
Principal.
Mme. LEWY DREYFUS, B.A. (Paris).

SPECIAL facilities for the acquisition of languages and music (vocal and instrumental). French and German continually spoken.

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Pupils prepared for public examinations.

House delightfully situated with sea-view, hot and cold sea-water baths. A large garden with Tennis-lawn attached to the Premises.

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SUPERIOR EDUCATIONAL ESTABLISHMENT for Young LADIES. Principal, Miss HYMAN; assisted by Certificated Governesses and Visiting Masters.

The house is large and commodious, pleasantly situated, and replete with every improvement tending to the health and comfort of the pupils. Home comforts. Terms moderate. Prospectus on application

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Prospectuses on application.

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WINDMILL HILL, GRAVESEND, KENT.
Principal—Rev. H. BERKOWITZ.

ALL the Pupils from the above Establishment presented at the recent Cambridge and College of Preceptors' Examinations successfully passed.

Classes now in preparation for the Grade of "Associate of Arts," Oxford Junior, Cambridge Senr. and Junr., and the College of Preceptors.

In connection with the above there is a High Class School for girls and Kinder Garten for boys under 8. Terms moderate and inclusive. Prospectus on application.

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Principal.—Mr. A. GOLDSMITH.

The course of study includes English Hebrew, French, German, Latin, Greek Drawing, Painting, Music (vocal and Instrumental), Dancing, Calisthenics, Bookkeeping, Pitman's Shorthand, &c., and all ordinary branches of a sound education.

Young Ladies' Department conducted by certificated Governess and competent assistants.

Pupils prepared for University, Local and Civil Service Examinations.

For prospectus names of tutors, &c., apply as above.

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TUTORS.

Mathematics and Classics—Mr. G. Corrie, B.A.
English—Mr. W. Vey, C.M.
French—M. V. de Bernel, Univ. Paris.
German—Professor Walters, Ph.D., Berlin.
Drawing & Perspective—Mr. S. M. Kelpem, M.L.S.A.
Music—Mr. H. F. McConnell and Mr. J. Stoné.
Dancing and Deportment—Mr. Webb George, and Mdlle. Colletti.
Drilling—Serjeant Silvester.

Domestic arrangements under the immediate superintendence of the Principal's the daughters of the late Mr. H. N. Solomon.

Terms on application to Miss Solomon.

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SUPERIOR EDUCATION and happy HOME for YOUNG LADIES.
Established 1864.

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The studies are directed by first-class Professors and resident German and French diplomée Governesses. References kindly permitted by the greatest Rabbis of London; the Chief Rabbi, Dr. Samuel Cohn, Berlin, 24, Potsdamer Street; Rabbi Dr. Ungerleider, Berlin, 3, Grosse Präsidenten Street; Professor Dr. Schnatter, Director of the Royal French College, Berlin, 41, Dorotheen Street; Henry H. Myers, Esq., Solicitor, London, 93, Shirland Gardens, Maida Vale; Jacob Israel, Esq., and Mrs. Jacob Israel (née Adler from London), Berlin, 7, Königsgratzer Street; and from parents of present and former pupils.—Prospectuses on application.

WARLINGHAM SCHOOL,

WARLINGHAM SURREY.

MR. S. BARCZINSKY

begs to announce the

REMOVAL

of his SCHOOL from

WELLESLEY HOUSE,
BRIGHTON,

to the above named locality.

—:o:—

The School Premises, which have been specially built for Mr. Barczinsky, stand in their own GROUNDS of **9 ACRES.**

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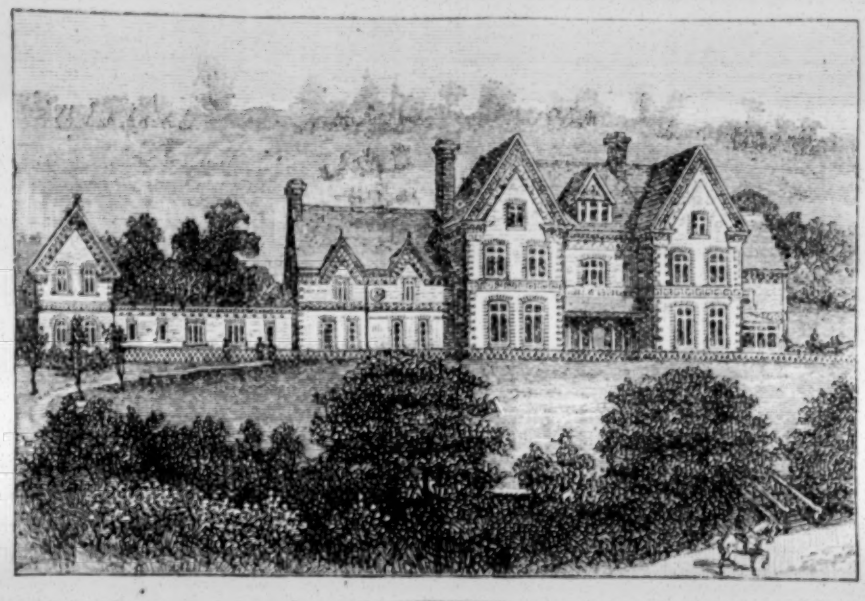

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NOTES OF THE WEEK.

The whirligig of time brings with it many revenges. In Rome, the city so closely bound up with the discreditable episode of the abduction of the Jewish boy Mortara, a Jew now to all intents and purposes holds in his hands the foreign destinies of the Italian Kingdom. Signor Giacomo Malvano has for some years past wielded great influence at the Ministry for Foreign Affairs, but recently, as we have already announced, his position there was consolidated by desire of the King himself, so that at the present moment he is, save in name only, the Foreign Minister of one of the great European Powers. It is to him, as our Turin correspondent, quoting from a local journal, points out that foreign diplomatists resort, and it is by him, as the representative of his august sovereign, that special embassies are received. That such occurrences should be possible within less than fifteen years after the overthrow of the temporal power of the Supreme Pontiff is highly creditable to the liberal—we use the word in the most catholic sense—*régime* established since Italy was welded into one united kingdom. But the influence enjoyed by our distinguished coreligionist has aroused the ire of the clerical press, and one of the leading exponents of the party, the *Unità Cattolica* of Turin, has published a bitter article, though it reads like a compliment to Signor Malvano, which doubtless reflects the views of the clericals regarding the power enjoyed by the Secretary-General for Foreign Affairs. It is an exaggeration to say that he alone guarantees the liberty and independence of the Pope and the Church, but many matters relating to external relations with the Vatican must necessarily pass through his hands and be regulated by him. There is much perhaps for which Leo XII., who bears the reputation of being a liberal-minded man, would forgive King Humbert, but we opine that neither he, nor his more reactionary surrounding, would pardon his Majesty for having on his own initiative raised to almost supreme power an observant Jew.

The small Jewish school named after the late Sir Moses and Lady Montefiore, in the Haïdar Pasha faubourg of Constantinople, may at present be a comparatively unimportant institution,—it has only come into existence since the beginning of the present year—but there is one feature in its somewhat restricted programme of instruction which will exercise a salutary effect on the rising generation of Jews. In Turkey there is happily no bar to the holding of State and other public employments by Jews, but an obstacle has been raised by the Jews themselves through their neglect of the study of the Turkish language. This neglect has been far less pronounced since the visit of Sir Moses Montefiore to Constantinople in 1840, but it has more than once called forth an expression of regret from no less a personage than the Sultan himself, who, as we know, is remarkably well disposed towards his Jewish subjects. The Haïdar Pasha School intends to solve the difficulty by giving prominence to the teaching of Turkish, French being relegated to a secondary position in the curriculum. A Reading Club, with the object of furthering the knowledge of Turkish, has also been lately established in Constantinople. It would be well, we think, if the Alliance Israélite could follow this example in its numerous Eastern schools. We have no desire to underrate the value of a thorough accuaintance with the French language, but it is surely a mistake on the part of the Alliance to insist that that language shall be the medium of instruction in all its Oriental institutions to the detriment of the vernacular, be it Turkish, Arabic, Bulgarian, or Greek. Apart from the fact that in some places French is comparatively valueless, the present system has other disadvantages. In Jerusalem, for instance, a fusion between the Orphanage conducted by Dr. Herzberg (in so far as this institution is also an elementary school), and the school under the direction of M. Nissim Behar is obstructed by the circumstance that in the former German is the language of instruction, whereas in the latter French is employed for this purpose. Were the vernacular, Arabic, paramount in both institutions, this difficulty might be obviated, and much unnecessary expense spared in the Orphan Asylum.

The presiding magistrate at a Bombay Police Court has lately been called upon to decide whether raisin wine made for religious purposes may be sold without a licence. The question arose out of a charge brought by an Excise Inspector against one Abraham Jacob, a Jew, for having made and sold such wine without having taken out a licence for the sale of alcoholic liquor. A bottle of wine purchased from Jacob had been tested by the chemical analyst who reported that the wine contained a small portion of alcohol, not greater than that usually found in light wines. The accused showed that he prepared the wine solely for the religious services of the Jews, *i.e.*, for the purposes of "Kiddush" (sanctification)—and that his customers were exclusively members of his own faith. The magistrate disposed of the case in a manner highly creditable to his common sense and to his respect for the religious ceremonies of the followers of another creed to his own. His worship said that the inspector had contended that because the wine contained alcohol, its manufacture and sale should be controlled by the Licensing Act; but he reminded the prosecution that there were alcoholic preparations such as Eau de Cologne to which the Act did not apply, so as to avoid interference with the freedom of trade. In the case under notice the wine had been prepared for the performance of Jewish ritual duties, and as the Jews, like all other subjects of the Empress-Queen, were protected in the free exercise of their religion, the magistrate thought that it would be an interference with their religious liberty if the Act were made applicable to raisin wine. He, therefore, discharged the accused.

The Revised Version of the Old Testament will naturally call forth many commentations and explanations of the changes adopted by the Revisers. An account of the changes in the Pentateuch has been issued by the Rev. C. G. K. Gillespie, under the title "Revision Reasons" (J. Heywood). It is not made clear which are the respective versions, and the reasons are very often conspicuous by their absence; *e.g.*, Lev. i., 28, where simply a transliteration is given of the original. The transliteration is sufficient to set the teeth of a scholar on edge and is of little use to the student. Typographical difficulties seem to have been the cause of much of this imperfection, since Hebrew is only used in some lithographied appendixes, which are placed at the end. Even of these much is superfluous, the only one of any great use being a list of the *hapax legomena*, and the various renderings of the two versions. On the whole Mr. Gillespie can be scarcely encouraged to continue his "Revision Reasons" unless he modify his plan so as to avoid the imperfections we have pointed out. At best he would find a formidable rival in the scholarly papers on the same subject contributed by some of the Revisers to the *Expositor*.

We welcome the appearance of a new religious journal, *Religious Opinion*. This seems intended to give a synopsis of current religious opinion in all the creeds. This is the speciality of the journal; it excerpts from the recognised organs of all the religions, and even includes utterances of periodicals like the *Westminster*, which can only be described as having a no-creed. If well carried out, as there is every promise of its being, this plan will effect much good by laying stress on the unity of true religious feeling, instead of bringing into prominence the differences of the sects. Judaism has, throughout its history, recognised this truth, and it is in its spirit that any attempt in this direction may be welcomed as presaging the day when there will be only one religion though there may be many creeds.

This week has appeared one of the greatest, if not the greatest, product of contemporary English scholarship in the shape of Bishop Lightfoot's three volumes of Apostolic Fathers, with revised texts, translations, introduction, and discussion on genuineness, &c. The work is not without direct Jewish interest, as when the Bishop deals with the early confusion between Jews and Christians. But just at present it has peculiar pertinence on a question which seems quite remote from it. The problem whether the Talmud should be translated has been warmly debated, and one of the arguments *contra* has been based on the assumption that "no one could think of translating the early Fathers." Yet this is what the Bishop of Durham, perhaps the greatest of contemporary English scholars, has done, and so indirectly has justified M. Schwab, whose book we review in another column.

BAYSWATER JEWISH SCHOOLS.

The Report of Her Majesty's Inspector of Schools on his recent examination of the Bayswater Jewish Schools has just been issued. The following is an abstract:

Boys' School.—"Of the fundamental subjects, reading is both fluent and intelligent; writing, including spelling and composition, satisfactory, and arithmetic good, more than three-fourths of the sums set being accurately worked. The results in both class subjects are good, and show careful teaching. The songs are well rendered, and the musical tests are executed readily and accurately. The exercises in military drill show considerable smartness, and the general discipline of the school is satisfactorily maintained. Although the number presented is small, yet considering all the work is accomplished by one teacher, and with such satisfactory results, I think the school may be classed, for the purpose of the Merit Grant, as Excellent."

Mixed School.—"The fundamental work is of good quality generally. The class subjects, English and Geography, well done, and the needlework for the Shilling Grant is reported good. Singing is also good, and Domestic Economy fair."

Infants' School.—"The instruction in elementary subjects is, on the whole, of fairly good quality, but more attention should be paid to writing. Needlework is reported good. The various Kindergarten Occupations are fairly well done, and the instruction by Object Lessons satisfactory. The infants sing and write very creditably."

The Merit Grant of Excellent and Fair was awarded in the Mixed Girls' and Infants' Departments respectively.

Of all the scholars presented 96 per cent. passed in the Boys', and the same percentage in the Mixed Department.

The amount of grant earned was £140 6s. 6d., the highest amount yet obtained at this school.

BARON H. DE WORMS, M.P.—Baron H. de Worms has signified his intention to retire from the candidature for Greenwich. In addition to receiving an invitation from South Manchester, Baron de Worms has accepted the invitation of the Conservatives of the East Toxteth Division of Liverpool to contest that division at the General Election.

WALWORTH.—At a meeting of the committee of Mr. A. G. Henriques' supporters on the 9th, a vote of condolence on the demise of his father was unanimously carried.

CORRECTION.—In the first Note of the Week in our last issue, by a clerical error, Sir Moses Montefiore was described as the first Jewish Baronet created by Her Majesty. The sentence should have read, "the first Jewish *Knight* created by Her Majesty." Sir Isaac Lyon Goldsmid was the first Jew created—in 1841—a Baronet; Sir Moses, Montefiore was created a Knight in 1837 (on the accession of Her Majesty), and in 1846, on his return from his mission to Russia, had a Baronetcy conferred upon him.

THE EXPULSIONS FROM PRUSSIA.—The *Czas*, the principal national organ, published at Cracow, announces that the Poles who have been expelled from Prussia, are at liberty to settle at Galicia, where the Austrian Government is prepared to give them the fullest rights of citizenship. The Jewish Committee established at Posen for the relief of their expelled coreligionists has already largely availed itself of this invitation.

THE *Times* of Tuesday contained an important article by Mr. Lionel L. Cohen, on the System of Raising Capital for Indian Railways.

CORRESPONDENCE.

ARE WE JEWS OR ISRAELITES?

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—According to a paragraph in last week's *Chronicle*, under the heading of "Jottings from Morocco," the Association for the Defence of the Press in Morocco, at its last meeting, passed a vote of censure on the Paris *Figaro* for the intolerant language made use of with regard to the *Reveil du Maroc*, which the *Figaro* qualified as "owned by a Jew, not an Israelite."

Is it, then, an offence to be called a Jew? Some twelve months ago, during a case heard before a London magistrate, an individual complained that he had been called a "Jew," whereupon the worthy functionary observed, "It is no offence to be called a Jew!" Our coreligionists across the Channel are of a different opinion. With them, "le mot juif semblera toujours dur; le mot Is-ra-é-lite sonne plus doux à l'oreille." Therefore, while we in England have a *Jewish* Press, they in France have a "presse *Israélite*."

In the "Jewish Child's Religious Catechism," by M. Cahen, Paris (London, P. Vallentine), the first question is, "What are you, my child?" Answer—"I am an Is-ra-el-ite." But are we then not Jews also? In England we are Jews, in France we are Israelites. And we pray in the Hebrew language! Was not Dean Milman right when he wrote: "The Jews, without reference to their religious belief, are among the most remarkable people in the annals of mankind." May we not truly ask, which is our proper name? For what nation, ancient or modern, can boast of possessing three distinct names? I could enter more fully on this interesting question, but I must not unduly encroach on your valuable space. The origin and derivation of these three terms, which are described as marking various epochs in our religious and natural existence and history, have been so frequently discussed in the columns of the *Jewish Chronicle*, that it is not necessary to reproduce all the arguments brought forward. Some years ago an animated correspondence was carried on in the New York Jewish and daily Press, owing to the late Judge Cardozo having taken umbrage at a resolution proposed at a meeting convened for establishing an Institution, that the Asylum should be called a "Jewish" Asylum, as he thought the word "Hebrew" was more appropriate.

The controversy titulated "Are we Jews or Hebrews" found its way into the columns of the *Jewish Chronicle*, and among sundry communications that appeared in that journal was also one of which the following was the *conclusion (?)*: The great English bard observed, "What's in a name?" I answer, by whatever name a descendant from the Patriarchs may be called, whether Hebrew, Israelite, or Jew, let the individual so addressed exclaim (as the case may be) with the Prophet Jonah, עברי אנכי, "I am a Hebrew"; with the Prophet Elijah, ישראל יהיה שמך, "Israel shall thy name be"; or with Mordecai, כי הגיד להם אשר הוא יהודי, "For he had told them that he was a Jew."

Yours obediently, YEHOODI.

London, Tishri, 5646.

WHERE SHALL OUR PERSECUTED BRETHREN FLEE TO?

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—It is time that this urgent question should be seriously considered by all who would at once adequately aid the thousands that are being driven out of house and home in the East of Europe, and save the comparatively small body of Jews in England from an overwhelming inundation of helpless coreligionists.

Might not the present moment be regarded as most opportune for a systematic and gradual restoration of Jewish exiles, whether driven out of Roumania, Russia, or Prussia, to their former home in Spain? Decimated as that country has been by the fast abating epidemic, and still smarting from wounded pride through the action of that all-powerful influence that is at this moment pitilessly expelling many thousands of foreign Jews from the German soil, it seems to me that it would be to the interest of Spain freely to admit a law-abiding, frugal, and industrious population, such as these victims of cruel oppression would afford. Nor need their ignorance of the language of the country be a bar to their immigration, as they would of themselves form distinct self-supporting communities or colonies, and, with their well-known aptitude, soon pick up the language that their fathers once spoke. The Roumanian Jews, more especially, whose need of a hospitable home is the sorest, would find the least difficulty in assimilating with the Spaniards, because both nationalities speak languages which are offshoots of the same parent Latin stem.

Recommending this idea to the consideration of Mr. H. Guedalla and other influential men amongst us, I am

Yours obediently, SYMPATHY.

September 14th, 1885.

THE CONSTRUCTION AND SOUNDING OF THE SHOFAR.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—Permit me to draw the attention of your correspondent יוסף to a few inaccuracies in his interesting letter of the 6th. He does not think that regularity and symmetry of shape in the tube, and especially in its gradual expansion, are essential qualifications of a scientific and reliable *Shofar*. Now the effect of this regularity is eminently discernible in the *quality* of the tone produced, and the gradual "opening out," moreover, affects that, and not the *pitch* of the notes, which is not of any practical importance.

The troublesome influence so frequently exercised by the increase of heat in the synagogue upon the tone of the *Shofar* is just a result of its unsymmetrical construction, since the horn, being of ever-varying thickness, expands irregularly, and so constantly alters the relative dimensions of the portions of the tube, and readily deprives it of its purely trumpet character. If, then, the bore be rendered symmetrical, and the outer horn thinned down as much as consistent with security, not only will the substance of the instrument itself be more responsive to the vibration set up by the lips, but it will continue to possess the same relative proportions under all variations of temperature.

It is really the shape of the embouchure that has so much influence on the brilliancy of the tone, despite the objections of יוסף. And surely the over-cramping of the lips of the officiant, and the certainty of a response to his endeavours, are other considerations worthy of careful attention.

That the *Shofar*, allowing for the necessary difference in material and in shape, in all its essential features resembles a trumpet, and therefore the *Chatzotseroh*, is, by the actual existence of the fact, removed from the sphere of contention. The Mishna (*Rosh Hashanoh* iii, 3) does not, as your correspondent implies, prohibit a reproduction of the tone of the *Chatzotzeroh* upon the *Shofar*, but even informs us, on the contrary, that the sole difference in their sounding was a prolongation of the same note by that one of the two instruments whose presence was more the special feature in the ritual for the day. Neither in the passage alluded to, nor in the quoted verse of Psalm 98, can an objection be discerned to the production of the tone of the one upon the other, whether at the New Year or not. Indeed, they seem just to show that the common character of the sounds was recognised, since the same notes were required to be played upon both instruments simultaneously. It was simply the employment and sounding of both instruments on the same occasion, in a service held not in the Temple (very different indeed from a mere resemblance of their tone-colour), that appears to be derived from the Mishna and the verse (cf. *Rosh Hashonoh*, 27a).

Yours obediently, ASAPH KLESMER.

September 14th, 1885.

BEGGARS AT THE WEST HAM CEMETERY.

TO THE EDITOR OF THE "JEWISH CHRONICLE."

SIR,—It is with regret I have to inform you of the disgraceful scene I and my sister witnessed at the West Ham Cemetery on Sunday last.

Inside the entrance a large number of beggars (some women with infants) were allowed to congregate, and importuned us for alms. We were not allowed a few minutes' privacy at the graves of our dear departed, as some actually followed us there. Such a sight is not to be seen at a Christian cemetery.

Trusting, for the sake of our community, the attention of the authorities may be directed to remedy the evil,—I am,

Yours obediently, A. LAZARUS.

287, Old Street; Sept. 16th, 1885.

WEARING THE TALITH.—"A Young Lady" writes: I have often observed that gentlemen do not wear their "Talisim" at any evening service except the Eve of the Day of Atonement. I have inquired the reason of both these customs, and no one has been able to answer me. If you could inform me, you would greatly oblige.—In the Section of the Law relating to מצות ציצית (Numbers xv, 38-40), the words occur, "And it shall be unto you for a fringe *that ye may look upon it*," &c. The Rabbis explain that the words "that ye may look upon it," render the precept obligatory only by day. The Talith is worn on Kol Nidré Eve because the Service commences before night. Some pious mourners also assume the Talith at the Friday evening service before night so as to comply strictly with the dictum of the Rabbis.—[Ed. *J. C.*]

RECEIVED: For Sabbath Meals Society—Mrs. B. S. Marks, 10s.

THE JEWS IN ROUMANIA.

We have learnt from a correspondent, the accuracy of whose information is unimpeachable, that the Prefects have rigorously carried out the orders of the acting Ministerior of the Interior, that they should compel the Jews to sign protests against the interference of the English Jews in their affairs, and against the allegations that they are persecuted. Already a protest of this nature has been forwarded to the Marquis of Salisbury from Jews in the Dobrudscha, a province which is somewhat differently situated to the other portions of the kingdom, and other documects of a similar tenour are being wrung from the Jews with the view to their being transmitted to the English Prime Minister. Some of the Roumanian Jews even make it publicly known that these so-called protests are really false statements, which they only draw up and sign from fear of being subjected to still greater persecution; and they entertain the hope that means may be found for bringing the true state of affairs to the knowledge of Lord Salisbury, no less in their own interest than for the sake of the credit and the veracity of the Jewish bodies who recently waited on his lordship.

With regard to the seizure of poor and miserably clad Jews for the purpose of their being photographed, so that their portraits may be sent by the Roumanian Government to Lord Salisbury, we also hear that a large number of Jews in Bucharest are voluntarily sending their portraits to the police. This they do in order to be spared the shame of being seized in the public streets and then dragged to the nearest police station to have their photographs taken.

THE MURDERS IN GALICIA.

It appears that the number of Jewish persons murdered at Glemboka, in Galicia, on the night of the 31st August, was six, not seven, as at first reported. The victims were Herr Roller, his wife, his adult son and daughter, his niece, and a man servant. Two girls, 13 and 10 years old, and a baby of six months, by a mere accident escaped from being slaughtered, and the information given by the girls as to the appearance of the murderers, led to four of them being arrested.

The *Jüdische Presse* speaks of a murder having been committed on the 28th ult., at Holubka (in the district of Buczacz) also in Galicia, the victims having been a Jewish inn-keeper, his wife, two sons and a daughter. Only one member of the family, a girl, saved her life by concealing herself under the bed, and as she clearly understood that there was no hope of her relatives being rescued, she abstained from summoning help. She managed to catch sight of the murderers, in whom she recognised two peasants from a neighbouring village, and when these had taken their departure, after having plundered the house, she made her way to Buczacz and gave information to the police of the horrible crime. Several members of the force proceeded with her to the village in which the murderers resided, and captured them sleeping together. The knife with which the murder had been committed and the clothes of the two men were found to be stained with blood. Although this story differs in many particulars from the case already reported, it is possible that both accounts relate to the same crime.

GERMAN HOSPITAL, DALSTON.—During the month of August last, 103 in-patients were admitted (of whom 12 were of the Jewish religion), 27 of them being cases of accidents. 4,290 out patients were treated at the Hospital and Dispensarie 1,753 being new cases.

A COMPARATIVE ESTIMATE OF JEWISH ABILITY.

A Paper was contributed by Mr. Joseph Jacobs, B.A., to the British Association at the Aberdeen Meeting, "On a Comparative Estimate of Jewish Ability." The author attempted to determine the relative rank of Jewish intellect and ability as compared with English, by an investigation running parallel to that of Mr. F. Galton in his *Hereditary Genius*. By an application of the law of error to data collected from dictionaries of contemporary biography, Mr. Galton had been able to determine how many of each of sixteen classes of intellect would be found among a million Englishmen over 50 years old. The three highest classes were formed of a selection of those who have their names inserted in Cooper's *Men of the Time*, and would include 248, among whom one would be illustrious, 14 eminent, and the remaining 233 distinguished men of equal calibre to that of an English judge. Mr. Jacobs had found by two independent methods that just over a million Jews had reached the age of 50 between 1785 and 1885, and if their ability were equal to that of Englishmen they would show the same number of distinguished, eminent, and illustrious men. He had collected 335 names of Jewish celebrities from the dictionaries of biography (Cooper, Vapereau, de Gubernatis), of which he had rejected no less than 166 as being of lower than third-class rank; this was considerably more than Mr. Galton had rejected in his investigation. Of the remainder, instead of one there were four illustrious Jews (Beaconsfield, Heine, F. Lassalle and Felix Mendelssohn), and instead of 14 eminent he classed 23 (Auerbach, Benfey, S. Bernhardt, L. Börne, A. Cremieux, E. Gans, A. Geiger, Halévy, Sir W. Herschel, Jacobi, Sir G. Jessel, Lasker, S. Maimon, K. Marx, Meyerbeer, Neander, Sir F. C. Palgrave, Rachel, Ricardo, Jules Simon, Sylvester, Steinschneider, Zunz). This would seem to indicate considerable superiority, but in the third class instead of 233, there were only 142 distinguished Jews. The paucity of these he attributed to persecution, which would be more successful in repressing the third class of intellects. This was confirmed by the large number of those who had been compelled to turn Christian to find a career (one quarter of the celebrities born before 1810, only one twenty-fifth of those born afterwards), by the large increase in the numbers after emancipation in countries like Austria, and by the large proportion of those who had to seek careers outside of their own country. And above all, the paucity of the third class was explained by persecution in Russia, where two-thirds of the Jews live. Russia, instead of contributing 200 to the list, only gave eight. Neglecting Russia, and taking only Western Jews into account, the third class was twice as numerous as it would be among 350,000 Englishmen. Altogether, Western, Jews contributed about four times as many distinguished men per million as Englishmen. This result had to be modified by the consideration that more Jews dwelt in town; and the final result was that Western Jews would have about double the number of celebrities that an equal number of town-bred Englishmen would supply. Commenting on the causes of this superiority among Jews, Mr. Jacobs pointed to their life in cities, the intelligence of dissenters generally, their care for education, the use of Hebrew as a training for linguistics, the undogmatic character of Judaism and the encouragement given to young men of talent.

Persecution also, when not too severe, would bring out the best efforts of a high-spirited race and it had to be remembered that persecution had freed each generation in the past from its weak-kneed members who had been tempted or forced to become Christians, so that contemporary Jews are the outcome of a long process of unnatural selection which would lead to the survival of the fittest. Several subsidiary results were then alleged, the most noteworthy being that Sephardim showed more talent for their members than Ashkenazim, that more Jewesses appeared in the list than would be the case in other lists of celebrities, and that the offspring of mixed marriages appeared in far larger numbers than their proper proportion. The names of these were given, among them being E. Booth, the actor, H. J. Byron, the dramatist, Ebers, Franzos, and P. Heyse, the novelists, F. T. and W. G. Palgrave, Salvador, Jules Simon, Sir A. Sullivan and Sir H. D. Wolff, while it was mentioned that Sir John E. Millais had Jewish blood in his veins.

Turning from the number of Jews who reach eminence to the subjects in which eminence was attained, a table was given comparing the proportion of Jews and Europeans generally who obtained fame in different subjects. No Jews were distinguished as agriculturists, engravers or sailors; fewer Jews reached fame as authors, divines, engineers, soldiers, statesmen or travellers. The proportion was the same for antiquarians, architects, artists, lawyers, biologists, economists, scientists and sculptors while Jews had more actors, chess players, doctors, merchants, metaphysicians, musicians and philologists. These results were in agreement with common experience except as regards the equality of Jews as scientists and artists. The Jewish names in science were enumerated, and it was pointed out that, considering their numbers, it could not be expected they would produce a Darwin in less than 900 years. Mathematics was shown to be the chief science in which Jews were eminent as was evidenced by the names of Sylvester, Jacobi, Cremona and Kronecker. But Jewish proficiency was shown to be greater in music, where they were six times as numerous, almost all the best known names in English music, Benedict, Costa, Cowen, Joachim, Rubenstein, Sullivan being Jewish. Still greater superiority was shown to exist in philology, Jews being distinguished not only in Oriental languages as Benfey and Oppert, but also in classics as Bernays, Friedländer, Weil and even in modern languages as D. Sanders, the German Littré, and Ollendorff, who had taught more people on a more absurd method than any other man. The names of Steinthal and Lazarus were added as leaders of the modern school of comparative philology.

Mr. Jacobs added that the estimate given in his paper was necessarily partial as emanating from a Jew, but he had taken every precaution not to be unfairly biassed and he apologised for undertaking the task on the ground that no outsider would be likely to take sufficient interest in Jews to look through more than 20,000 names for the purpose of the investigation. The results reached, though favourable to Jews, were not opposed to common impressions and certainly not in liberal England to any popular prejudice.

Another paper by Mr. Jacobs on "The Need of a Society for Experimental Pyschology" was also read. The author advocated a Society which should have for its *raison d'être* the examination of the members' minds in order to procure materials for the science of mind.

ALEXANDRIA.—The memorial service in honour of Sir Moses Montefiore, which was held on the 19th ult. in the synagogue at Alexandria, was of a very solemn character. The interior of the building was draped in black, the initials M. M. being conspicuous everywhere, encircled by wreaths, and the Ark was completely covered by black drapery surmounted by the late baronet's arms. Several hundreds of ladies filled the galleries, and there were representatives of many other communities present, including Mr. C. A. Cookson, C.B., his Excellency Osman Pasha Orphi, Governor of Alexandria, Major-General Lennox, V.C., C.B., attended by Major Dorward, R.E. Shortly after five o'clock the ceremony began by a Psalm being chanted in Hebrew by the pupils of the Jewish Free School. The venerable Rabbi then delivered an address in Hebrew in which he dwelt on the leading incidents of Sir Moses Montefiore's life, and wound up with a fervent prayer for the repose of his soul. Mr. Giacomo Castro followed with an eloquent speech in Arabic. The last address was delivered in Italian by the venerable and learned Commandeur G. Pereira. The interesting service was brought to a close by a special hymn composed for the occasion being sung.

NORA B. GUTTENBERG (daughter of Mr. Marcus Guttenberg, Kensington House, Oxford Road, Manchester), aged 10 years, has been successful in gaining a Scholarship at the Manchester High School for Girls. The scholarship is valued at 12 guineas and is tenable for three years.

THE TALMUD TRANSLATED.

The Talmud of Jerusalem, Vol I., Berakhoth. Translated by Dr. MOISE SCHWAB. Williams and Norgate.

[SECOND NOTICE.]

Some months ago we gave some general remarks on the subject of translating the Talmud, founding them on a portion of M. Schwab's version then before us. Since then we have received the first volume in complete form and find our favourable anticipations in large measure fulfilled. It would not be impossible to point to passages in not very elegant English or to others in which the rendering might be more exact. But very few translations of any kind would avoid the same strictures, and M. Schwab's version compares favourably with many that pass for correct English translations. Whether our opinion of the Talmud will be heightened by this version is a doubtful question, the answer to which depends very much of what we know of the Talmud, and what, therefore, we expect to see in a translation of it. If we may venture to assume that the majority of our readers know nothing of it but the encomiums of Deutsch, it may at once be said that to them this version will come as a painful disappointment. But the fault of this will not be in the Talmud or in M. Schwab's version of it, but in themselves and in their expectations about it. Deutsch's famous article has led people to think that the pages of the Talmud are studded with jewels of wisdom which are set in every page. This is not so, and could not be so from the very nature of the case. In its essence the Talmud is a law-book, though it is much else. The only wonder is that so much that is of general interest should occur in a law book at all. The reason of this penetrates to the basis of the whole Talmudic system. In modern life we distinguish between law, morals, and manners. We think it still necessary to be casuists in legal matters and no refinement is too subtle for our law books to discuss. Much of equity, the highest aspect of law, is, in the best sense, casuistical. Law cannot be applied to the details of life without taking account of those details. What law does with the legal aspects of life, the Talmud does with *all* its aspects. We moderners have the feeling that the details of both morals and manners should be left in large measure to the requirements of the moment when once general principles have been settled. Hence we laugh at ancient and mediæval casuistry and at modern "Guides to Correct Behaviour." Now the Talmud is exactly of this nature; it is a law book, a casuistical treatise, and a guide to manners all in one. One's first impression, therefore, when reading the Talmud cannot be of a very reverential character. The treatise with which the Talmud opens, is peculiarly open to this feeling. Being on blessings, it has necessarily to deal with somewhat minute points and the discussion, therefore, leave an impression of littleness which is not left after a wider acquaintance with the Talmudic writings. What then, may be asked, is the reason for translating it? Because, we answer, that we have in it the key to the whole history to Judaism, to every detail of our ritual. It has only been by means of that minute attention to details that the necessary separation of Jews from their neighbours in the days of idolatry was effected. The Talmud enabled Jews to be "hard-shelled" to use a once famous phrase, it afforded what the biologists called an "Exoskeleton" for Judaism, within which our religion could be handed intact through the ages. Then, again, the Talmud is the source of all our ritual. In the treatise before us we can see the gradual development of the Eighteen Blessings and the origin of the blessings said on special occasions. Then again the daily life of the Jew of Talmud times is brought befors us in anecdotic form. Many popular prejudices against the early Jew are dispelled by a closer acquaintance with their life. Thus, to quote a single instance we find in the treatise before us (p. 129) that a Samaritan was regarded as a true Israelite with regard to saying the blessing after meals. This at once dissolves the impression (chiefly derived from the New Testament) that the Jews regarded Samaritans as deadly foes with whom they could not eat. It is also needless to say that the Talmud gives us interesting information on the superstition of the time and thus gives valuable material to the new science of folk-lore. It even at times gives curious anticipations of modern experience. Thus short time ago a letter appeared in the *Times* pointing out that snails were useful for eczema. In the book now translated we read (p. 159):

Elias also asked Rabbi Nehorai: Why has God created worms and insects in the world? It was for our interest replied he, that they have been created. When men behave themselves badly, God considers these little animals, and says to Himself: If I let these little creatures, who have no end in view, live, with more reason should I let those live who have one. Besides, adds he, a certain benefit may be drawn from them, a dead fly is a counter-poison against the bite of a wasp, the bug is useful as a leach, the serpent for a sort of leprosy, the snail is good for skin diseases, and the lizard for the scorpion's bite.

The whole is full of such items if one only knows where to look for them, and can see their bearing. Many an episode which seems trivial has its bearing upon parts of Talmudic archæology. And above all a translation of the Talmud was needed to remove Jewish ignorance about its contents and over-estimation of its wisdom, and at the same time to remove Christian prejudice and deprecation of it. Eisenmenger thought that he was preparing a scourge for the Jews by picking out the trivial and superstitious passages of the Talmud. As a matter of fact, he was only preparing a useful collection of its folk-lore. The enemies of the Jews have often taunted us with the accusation that we did not dare to translate the Talmud. That taunt must now disappear even at the cost of our being somewhat disillusionised as to the value of this ancient record of Jewish practice and belief. Nor need the disillusion exist if the main principle is remembered on which Talmudic discussions are founded. No detail of life is too trivial to be removed from the supervision of religion. If Jews are to live by the Law, they have to know how the Law can be applied to all the details of life, and this they have in the Talmud.

When M. Schwab continues his translation it would be desirable if he obtained some more efficient revision of the proofs by a scholar better acquainted with English. We notice such forms as "Elias" for "Elijah," "Neomenia" for "New Moon," "Nazarenes" for "Nazarites," and the like; "winds in the shape of hurricanes" is not elegant, and many un-English collocations of words occur. It is also curious to find a scholar like M. Schwab representing two Rabbis eating "a kind of caviare," which is, of course, forbidden food. Such blemishes, which are after all only on the surface, should not prevent us from recognising and appreciating the self-denying labours of M. Schwab.

BRUTAL ASSAULT.—On Monday evening as Mr. Winkel, the Beadle and Collector of the East London Synagogue, was proceeding down Brick Lane, Spitalfields, he was attacked by some thieves and cruelly beaten. Four of his teeth were knocked down his throat, his skull fractured, and other injuries inflicted. He was rendered insensible, and did not recover consciousness till Tuesday. The thieves evidently thought he had a large amount of money in his possession, but they did not succeed in their attempted robbery.

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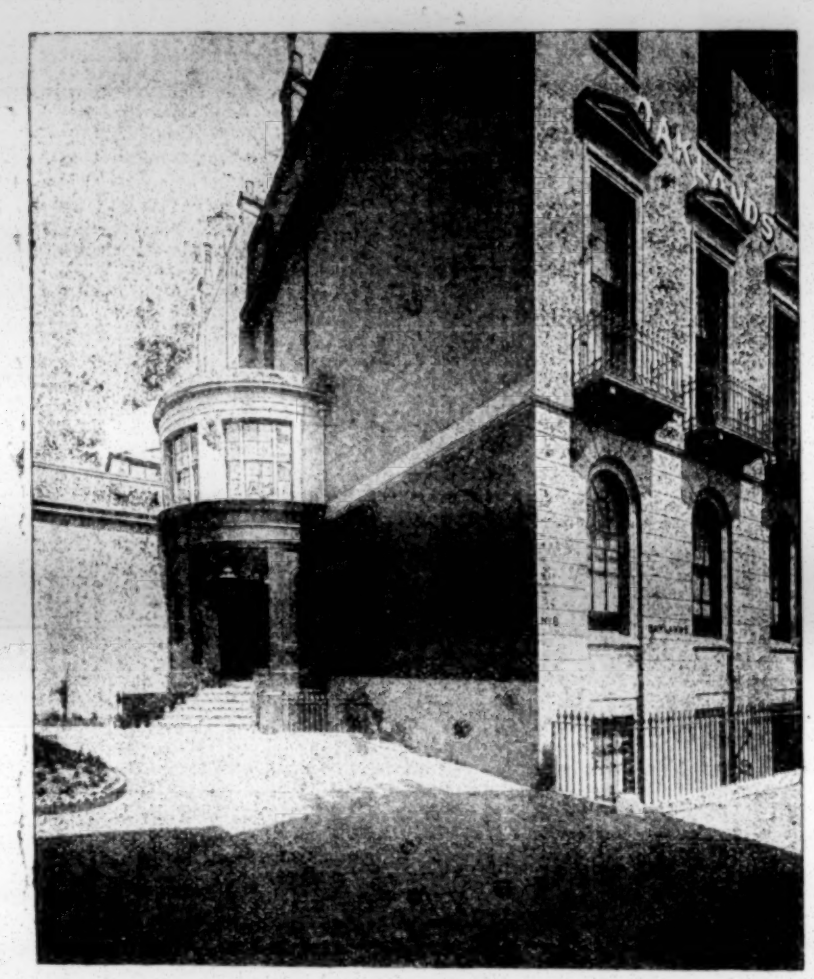

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SPECIAL NOTICE.

The next number of the JEWISH CHRONICLE *will be published on WEDNESDAY. Advertisements intended for insertion in next week's issue must reach the office before NOON on TUESDAY.*

CALENDAR FOR THE WEEK.

Day of Week	Day of Hebrew Month.	Day of Civil Month.		Portion.	Haphtorah
Friday	Tishri 9	Sept. 18	Sabbath commences 5 30		
			יום כפור		
Saturday	10	19	Sabbath terminates 6 47	Morn.: Levit. xvi.; also Num. xxix. 7-11. Aft.: Levit. xviii.	Morn.: Is. lviii. 14 to end lviii. Aft.: Book of Jonah & last 3 ver. of Micah.
Sunday	11	20			
Monday	12	21			
Tuesday	13	22			
Wednesday	14	23			
Thursday	15	24	א׳ דסכות	Levit. xxiii. 26 to end of xxiii.; also Num. xxix. 12-16.	Zechariah xiv.

The הפסקה on ערב יום כפור (this evening) will be at 6. The Fast terminates to-morrow evening at 6 47.

The Feast of Tabernacles will commence next Wednesday evening, September 23.

Friday next, September 25 (Second Day of Tabernacles), Sabbath will commence at 5 30.

The Jewish Chronicle.

LONDON : FRIDAY, SEPTEMBER 18, 1885—5646.

THE DAY OF ATONEMENT.

MOST of the duties which our religion lays upon us are social and historic in their origin. But there is one striking exception to this rule which vindicates Judaism from the character of an external religion and gives free play to the individual and internal feelings of religion. The Day of Atonement affords the Jew that opportunity of personal communion with his MAKER which in other religions is made to do duty for the whole of the religious life.

It is true that even in the Day of Atonement the social aspects of religion are not entirely left out of account. The day is passed by us, surrounded by our fellow-Jews, not in the isolation of the home and the study. In our confessions to the ALMIGHTY the formula runs "for the sins which *we* have committed," not "for the sins which *I* have committed." But on the whole the individual character of the day is preserved, and the Day of Atonement stands out as the religious day *par excellence* of Judaism, and all the solemnity attached to it is derived from this fact. There is an important lesson, too, in the comparative isolation of the festival. The religious life has its dangers as well as the secular one, the chief of them being insincerity. If every occasion of trial or trouble is taken advantage of to indulge in religious hysterics, the inner life cannot fail to be tinctured by hypocrisy, and the popular literature of all time has shown that it is from this source that the Christian religion is threatened with its chief danger. Judaism avoids all this by laying down a fixed day for communion with GOD which is surrounded by all that can lend solemnity to the life of man.

In the original scheme at any rate of Rabbinical legislation, the Day of Atonement was not left in such isolation as it tends to be nowadays in the West. The most solemn day of the year was led up to by ten days of preparation, and it came as the climax of long meditation on life and its conditions. With the poetic grace of the Midrash the Book of Life was considered to be open during those ten days, to be finally sealed on the tenth. The conception of changing the Divine decree seems at first sight to savour of irreverence. But a little reflection shows us the profound truth of the idea. For what is the object of the Day of Atonement and of the preparatory days? Surely it is that they may aid us in making our character better. And as life depends on character, any change in this will have important bearings on our future life, and so the maxim holds good that our future life is "sealed" at the end of the ten penitentiary days, and salvation is assured to the Jew if his repentance is sincere, that is, if followed by the needed change in his conduct.

Thus the Day of Atonement answers in a large measure to the need of "salvation" which forms so large a part of the Christian ideal. The idea of a retreat in which souls could be alone with God is fulfilled in Judaism by *Yom Kippur*, and by it alone. Our religion is careful to repress any excessive self-seeking in religion, but at the same time it affords scope for the natural feelings of piety which cause a man to need at times that pouring forth of the soul in submission before the Divine throne, which men too often take for the whole of religious feeling. Here, as elsewhere, Judaism legislates for the whole of human life and not for one isolated aspect of it.

From the very start of the service the danger is recognised by our sages that the Day of Atonement may lead over-officious zeal for the religious life to insincere religious hysterics. In the first anguish which comes with the consciousness of sin, there comes, too, in earnest minds a wild desire to make peace with the outraged majesty of the DIVINE BEING on any terms. Hence the probability that the chief outcome of the day may be sterile vows and fruitless promises. The wise Rabbins have carefully guarded against this. Before the service of the day the proper quorum of a legal tribunal declares such vows to be null and void. Something more is involved in the discouragement of vows. The very fact of a man binding himself by a vow to do a certain thing is a sure sign that he does not feel certain that he will fulfil his resolution. The Rabbis did not wish to encourage a kind of repentance which had to depend for its binding force on the external compulsion of a vow. This point deserves particular attention as few understand the exact purpose of the *Kol Nidré* which has often provoked unjustified attacks from the enemies of the Jews.

Similar explanation may be used for the elucidation of another part of the service, the *raison d'être* of which is not clear on the surface. Why on all days of the year should *Yom Kippur* be selected for the reading of Lev. xviii.? One explanation has been that it was intended to reprove the levity with which the festival was treated in the days when the Temple still stood and the sacrifices formed the chief part of the service. Another suggestion has been that this day of the year is the one on which the attendance of all Jews could be assured, and that public and solemn attention could be drawn to offences which strike at the very foundation of human society. But it may be plausibly contended that the chief reason why this unpalateable topic was chosen for recitation on the holiest of all holy days was that emphasis could thus be drawn to the fact that Judaism has for its chief mission to purify the social relations and family life.

What a change since the days of the Temple in the Day of Atonement! Before the torch of the Roman soldiers had lit the flames, which were as a funeral pyre over our national life, the whole interest of the day was concentrated on the sacrifices and on the High Priest. Who would have thought that the day would have retained its sanctity, or rather that it would have been enhanced, without either sacrifice or High Priest? No religion has passed through such a crisis as that. To give up sacrifices must have been a wrench for the Jews as we can see from the ritual of the day, where the whole service is gone through in description. This part of the ritual was doubtless due to the influence of Rabbi Akiba and the national party, who hoped soon to see the Temple restored in all its former glory. This is one of many instances in which Judaism has shown itself capable of adapting itself to the needs of the time, and given evidence of true life by being able to free itself from the dead past when it was really dead.

The progress from sacrifice to prayer had been proposed many hundred years before by the inspired utterance of the prophet-preacher, ISAIAH. "I delight not in the blood of bullocks or of rams or of he-goats." And the true spirit of the fast is fearlessly and nobly indicated in the Haphtorah of the day, when even fasting by itself is denied to be the true "fast" which GOD has chosen. It is "to loose the bands of wickedness" that is the true fast which the LORD demands. Here, as elsewhere, the best teachers of Judaism have insisted on holiness as the kernel of true religion. "Be ye holy, as I the LORD am holy," is a fundamental principle which admits of the widest development of our faith as we learn the lesson of the ages and come to a truer and higher conception of what nobleness consists in.

So it turns out that even on the day when the Jew approaches nearest

to his MAKER he is reminded that he stands not alone in the world. He has innumerable links with his fellow-men, and the inspired teachers of his race remind him that true holiness consists in doing his duty by them. This applies more immediately, of course, to those whom he can influence most directly, and thus the religious life of Jews is almost brought into the closest possible connection with their family life. May not this be the lesson implied in the close sequence of the family festival of Tabernacles on the great Day of Atonement?

THE JEWS IN ITALY.

[FROM OUR CORRESPONDENT.]

TURIN, 4TH SEPTEMBER, 1885.

In one of my recent letters I mentioned the highly important fact that the foreign political affairs of Italy are at present entirely in the hands of our eminent coreligionist, Signor Giacomo Malvano. This circumstance has greatly shocked the clerical party which is again very powerful, and its organs are uttering loud cries of alarm. The *Unità Cattolica*, which is published here, and which is the organ *par excellence* of the Jesuits, is especially beside itself with rage, and has published an article on this subject that forms the general topic of conversation. I give here a brief extract from this article:—

"The management of affairs in the Capital of the Christian world is now in the hands of a Jew. To him diplomatists have recourse when they wish to discuss foreign affairs, to him are presented the Moorish Ambassadors, to him they render homage as the representative of the King, of him the press constantly speaks, and it is he alone who guarantees to the Pope and the Catholic Church their liberty and independence. All international questions which affect the present condition of the Vicar of Christ are arranged by Signor Malvano, who is of the Jewish religion. Finally, the Capital of the Catholic world itself is in the hands of a Jew. The Jews are masters in Rome; the Pope is one of their subjects; a Jew from Turin commands in Rome."

The foregoing extract sufficiently indicates the unpleasant sensation which Signor Malvano's powerful position has aroused in certain quarters, but these shrieks of intolerance cannot do him the least harm; his worth is too highly appreciated by his sovereign and the country at large to permit his enemies to undermine his influence.

The *Unità Cattolica* also deems it its duty to remind its readers that Signor Malvano is not the first diplomatist of the Jewish faith who has faithfully served his country; though as this occurred prior to the days of Italian unity, and therefore before Rome was the capital of Italy, its strictures are not so severe as in the case of the present Secretary-General for Foreign Affairs. It is well known that the famous statesman, Count Cavour, had as his Confidential Secretary, Commander Isaac Artom, now Senator of the Kingdom, and at one time Italian Minister to the Court of Denmark. The Count held Signor Artom in the highest admiration, and in one of his letters to Signor Dina (also a Jew), the celebrated publicist and editor of the *Opinioni*, the leading Government organ, his Excellency described our coreligionist as a young man of remarkable and precocious genius, of intense zeal, and of sterling character, and he added that he performed a pleasant duty in thus giving public testimony to Signor Artom's merits. The *Unità Cattolica*, in taking leave of this subject, considers it highly singular that Italian Prime Ministers should have to go to Jews for their most eminent assistants in the service of the State.

Nearly every day new Cremation Societies are being formed in this country, and many Jews enrol themselves as members. In Turin, one of the principal promoters of cremation is a Jew, Signor Goldmann. In regard to this subject the representatives of the Jewish community in Leghorn have consulted the Ecclesiastical Authorities in this city, who, by a large majority, have arrived at the following conclusions:—

1. The cremation of dead bodies cannot be considered as a legitimate form of *keburah* (burial), as required by the Law.
2. This fact should be publicly announced in the synagogue, as also that expiation can only be obtained through the medium of interment.
3. Consequently cremation cannot be adopted as the normal system, nor can the Congregation aid or participate in it, in any manner whatsoever.
4. In the event of a Jew ordering his body to be cremated, no Jew should partipate in or encourage the process.
5. If, however, a Jewish body be cremated, prior to the process being carried out the same offices shall be performed for the deceased as are rendered to all other Jews, viz., the washing of the body, the circuits around it; and the reading of prayers.
6. If relatives wish the ashes of a cremated person to be interred in a Jewish cemetery, such burial shall not be refused.
7. But the ashes shall not be interred among the remains of those who have been buried in the ordinary way.

DEATH OF MR. ISRAEL WOOLF.—On Wednesday, Mr. Israel Woolf died at his residence in Camomile Street, Bishopsgate, in his 68th year. The deceased was well known as an unostentatious, zealous, communal worker, and as an energetic participator in charitable deeds. He was one of the founders of the Widows' Home, a member of the Council of the United Synagogue, of the Board of Management of the New Synagogue, of the Committee of the Marriage Portion Society, and of the Committee of the "Sir Paul Pindar" Benevolent Society. His death will be mourned by many poor persons whom he befriended. It was not an unusual circumstance for him directly he heard of a deserving case of poverty to be the first to personally collect money, starting the collection by giving from his own pocket.

THE PROJECTED PALESTINE CANAL.—The Italian Consul at Jerusalem calculates that the projected Palestine Canal would provide a passage to the East of four hours less duration than the Suez Canal, would be constructed at half the cost of the latter, and be maintained at much less expense, so that in consequence the tolls levied on ships would be about half those of the Suez Canal. Italy especially would gain immensely by the canal, and he thinks it safe to say that as soon as completed the Palestine Canal will be able to reckon on a traffic of 6,000,000 tons, or 30,000,000 francs.

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THE JEWS OF MOROCCO.

[FROM OUR CORRESPONDENT].

TANGIER, 1ST SEPT., 1885.

A most unqualifiable instance of abuse of power has occasioned indignation in the breasts of most persons residing here. About a fortnight ago a Jew, originally from the South, broke into a shop in this town and stole some money; when discovered, he gave up the property and was imprisoned without trial. So far everything was satisfactory, but the surprise of many persons can be well imagined when it was reported that the wife, daughter and even the neighbours of the thief were also put into jail simply because it suited the governor of the town to have them there until he could get a ransom for them.

The next move was that every Jew not a native of Tangier should be turned out of the town; thus several hundred workmen and their families will find themselves houseless and without means of subsistence. What is most distressing is the fact that the Jewish Junta of Tangier, instead of protesting against these arbitrary measures, are said to have suggested them to the British representative, who ordered the Basha (who is a mere marionette in the hands of foreign legations) to carry it out. For many years past the immigration of Jewish workmen into Tangier has been looked upon with favour by all who take an interest in their welfare, because not only does this town afford them relief from misery and persecution, but places them in a position to have their children educated in the public schools. What may be the fate of these unfortunate families I dread to anticipate; suffice it to say that many turned out of this town some years ago, and dreading the persecution which awaited them in their native places, had gone to villages in the Gharb districts where they could not live without changing their faith and embracing Mohammedanism. It is, I think, high time that European associations of influence should show their displeasure at such wholesale persecutions.

The last dispatch sent by Sir John D. Hay to the Sultan, respecting the Demnat Jews, is all that can be desired, and be it said to Sir John's credit, he has at last cast off diplomatic considerations in favour of humanity. As far as I can understand, Sir John has, in the strongest terms, represented to the Sultan that unless the guilty tyrant is dismissed, the foreign governments will consider that he had acted with the sanction of His Majesty. Similar letters have been written by the French, Italian and American representatives.

A case of the most cruel nature has recently been brought under the British Minister's notice. A Jewish merchant of Demnat, who was returning home with two mule loads of merchandise, was robbed of his property by the Governor's soldiers. When the unfortunate man went to complain, the Governor ordered him to be flogged until he should declare that he lost nothing. While the man was tortured, his mother rushed to the Governor's presence and threw herself over her son's body, hoping thus to stay the work of the executioners. The Governor ordered her to be seized until the flogging should be over, and afterwards, horrid to think of it, the mother was laid down in the same place as the son and mercilessly flogged until she became insensible!

It is with deep regret that we notice an anti-Jewish feeling showing itself in quarters where it ought least to be expected. Being in conversation with a person who occupies an important post in one of the foreign legations, I was astonished to hear him say that the sanitary precautions claimed by the Tangier public in asking that goods arriving from infested localities should not be admitted into the country, were simply the work of Jewish speculators who desired to put obstacles in the way of French competitors; this is only one instance out of many of the same sort where so-called civilized men are the first to preach intolerance and encourage the savage Moors in their latent hatred of the Jews.

Your readers in this country watched with lively interest the result of the steps taken in England on behalf of the Roumanian Jews, in hopes that their turn would soon come in getting the intervention of the Anglo-Jewish potentates in their favour. Everyone who reads of the numerous outrages to which Jews are subjected in this country will acknowledge that their condition is far worse than that of their Roumanian and Russian coreligionists, while the influence of foreign powers over the Morocco Government is far more powerful than over the smallest European nation. It is true that much of the responsibility of what occurs in Morocco lies with the representatives of foreign powers, who seem to be reluctant to move where Jews are concerned, unless goaded into action by their respective governments. This indifference is not only pernicious in itself, but discourages one or two who are willing to embrace the Jewish cause, on account of the Moorish authorities finding a good excuse in the fact that silence on the part of the majority signifies their approval of what is going on.

The American Missionaries are doing much work here under the management of the Rev. Mr. Baldwin. The finest mansion Tangier boasts has been rented, and church services are held in English, Spanish and Arabic every Sunday. Tracts are printed on the premises and distributed goodness knows where. So far as we know not a single convert has been made, notwithstanding the numerous domiciliary visits made and relief given by ladies and gentlemen attached to the Mission. Morocco is said to be a large field, but I fear it will be found but indifferent soil unless sown with golden seed.

BERLIN.—Herr I. Munk, a celebrated landscape painter, died the week before last at Berlin, where he had for many years filled various Jewish communal posts He was a brother of Salomon Munk, the famous Orientalist, and of Eduard Munk, the philologist and literary historian.

POSEN.—The town and province of Posen have sustained a severe bereavement through the death of Herr Bernhard Jaffe, to whom reference has frequently been made in this journal. Herr Jaffe was President of the Municipal Council (a post to which he was several times re-elected) of the Chamber of Commerce, a Privy Commercial Councillor, and Knight of the Royal Crown Order. The magistrates and the Municipal Council expressed their sense of the services rendered by Herr Jaffe to the town, and of the grief they felt at his death, in a general order which was published in the usual manner. The funeral, which took place on the 2nd inst., was the most imposing ever witnessed in the town, and was attended by the heads of the provincial government and by representatives of numerous public corporations

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A JUSTIFICATION OF JUDAISM.

[BY CLAUDE G. MONTEFIORE.]

Reprinted from the "Unitarian Review," Boston.

II.

Of almost every religion, the most essential portion is its teaching respecting God and his relations to nature and to man. We have, then, to ask, Are there any general criteria by which, if such a dangerous choice of words may be hazarded for the moment, we may test, not the truth of such dogmas, but their acceptability?

First among these requisites of dogma might well be placed simplicity.

A good deal may be included under this single word. It is not necessary that the dogmas of a faith should be few in number, although such a characteristic is certainly advantageous; because, where the dogmas are few, there is greater chance of unity among the believers being maintained. Yet a religion which presents an elaborate system of theology may not be able to dispense with a number of dogmas which are interdependent on one another, and of which the loss of one means the loss of all. The unity among the dogmas will tend to preserve unity among the adherents of such a religion. Simplicity, then, does not necessarily imply fewness in number. What it does imply is Rationality and Plasticity. Each of these terms, which are here used somewhat improperly, needs its own explanation. Rational dogmas may be defined as those which speculative thought can adopt on its own account, or which are only particular instances of general conceptions. Tried by such a test, the essential dogmas of Judaism would come out unharmed. If, indeed, the integrity of the Pentateuch or the advent of a Messiah be still reckoned as essential Jewish dogmas, Judaism fails to satisfy our test; but, at the present day, such doctrines, though possibly held by many, would not be regarded by the majority as essentials. There is no dogma in Judaism which is so outside the range of thought as the Immaculate Conception in Roman Catholicism. The doctrine of the Trinity can easily be defended, and made to correspond with the necessities of the pure reason; but even Hegel, in his magnificent and dazzling representation of philosophic Christianity, seems sorely pressed when he has to prove the *a priori* rationality of the Incarnation in the single Christ.*

The Jewish conceptions of God and his relations to the world never pass beyond the limits of philosophy. They can expand with the progress of thought, but they will not be found to disconnect themselves with its conclusions. The one specifically *Jewish* dogma of Judaism, which may roughly be called the "Election of Israel," cannot be regarded as beyond or repugnant to reason, unless the idea of God revealing himself in history be also so regarded.†

The word "plasticity" may bear a twofold signification. We may first imply by it a want of liability to perversion. This appears to be a very needful or, at any rate, a very valuable constituent of religious dogma. A doctrine, the form of which makes it easily capable of being twisted into exaggerated and even false senses, is very likely to cause mischief in various directions. I would not claim that Judaism is perfectly sound in this particular, because the very dogma of the election of Israel just alluded to can be, and often has been, dangerously and immorally perverted. Nevertheless, in its conception of God it is better off than Christianity. Divine Unity can hardly be made to wear an idolatrous disfigurement, but the Trinity has frequently degenerated into Tritheism.

By plasticity we may also mean that the same dogmas can be held indifferently by a philosopher and a plough-boy. They must be wide and general enough to allow each of these to charge them with peculiar meaning in his own way, and yet definite enough to constitute a real bond of union between both. Here, again, Judaism may find an honourable place among the creeds which satisfy this condition. In England, the difficulty unfortunately would lie in finding the Jewish philosopher or the Jewish plough-boy; but assuming the pair were seated side by side in the synagogue, listening to the confession, "Hear, O Israel, the Lord our God, the Lord is One," or whispering Amen to the words "Blessed art Thou who hast sent us faithful prophets," although Deity and inspiration would mean two very different things to either, they could yet be conscious of a real participation in a common faith.

Another requisite of dogma might be designated by the words "Inclusiveness and Exclusiveness," correlative terms answering to a correlation in thought.

Allusion was made above to certain broad moral and religious tendencies apparent in the course of civilization. They point to conclusions which, in the gradual religious development of humanity, will become accepted more universally and held more purely. What these conclusions are will naturally be a subject of dispute, and consequently what follows here is nothing more than the expression of an individual opinion and open to objections from opposite sides. So much, however, will be granted: that, unless we may regard it as possible that civilization has gone wrong in its widest and holiest generalizations, a new creed, or an old one seeking expansion, must include within the range of its doctrines all such tendencies and conclusions which are demanded more and more generally by the progressive religious consciousness of mankind. The assured outcome and issue of long processes of religious thought must be taken up and, if possible, systematized by the faith which is asking for a wider hearing.

How far is Judaism capable of submitting itself to such a test? It is a test which touches points concerning which Judaism has been very generally attacked. It may at once be allowed that all the religious conclusions which may be confidently expected to form part of future religious developments will not be found fully and clearly expressed in the Old Testament or in the Talmud. But, though this fact be admitted (it is worse than useless to evade it), it is by no means necessarily fatal to Judaism's wider claims, unless it can be shown that a creed either may not or cannot advance upon its written *origines*. Judaism in philosophic writings is usually called a Religion of Law (*Gesetzes-religion*), which cannot progress without denying itself. The description, however, though this is not the place to prove it, is unfair. As a matter of fact, and whatever the causes, Judaism has not only advanced beyond the religious views of two thousand years back, but also contains within itself the capacity for further development. In such a magnificent collection of religious writings as the Old Testament almost everything which we now require may be found in germ. But the grandeur and dignity of human history would be marred and weakened if we had perforce to believe that, while in all other directions of his mental endowment man progresses and will progress, in religion alone there must be stagnation and sterility.

Let us now pass in review some of the supposed Jewish deficiencies which fall under this category of inclusiveness. Among the most important is that one which is usually set forth in an attack on the Jewish monotheism. It is said that the God of Judaism is One indeed, but a One who has no necessary relation to the world. The Jewish monotheism is abstract, and its God is a false infinite. He has created the world by a few divine fiats at a particular time, and this created world is consequently outside him. But, if there is anything outside God, God is no longer infinite. And the world, divested of contact with the Divine Spirit, has no divine and necessary course of its own to run. Its relations to God are external and accidental; the laws which govern it, not being essential to its own nature, can be changed and modified by God at his pleasure. God ruling from the outside and not from within, Nature is not alive, but dead; and the highest authority becomes identified with license or even with chance. As regards man, the results of such a conception of God are of much graver consequence; and they will be more than once alluded to in the sequel. It is this false transcendentalism against which Goethe protests in lines which, from their pregnancy and simplicity, are worth quoting here:—

"Was wär' ein Gott, der nur von aussen stiesse,
Im Kreis das All am Finger laufen liesse!
Ihm ziemt's die Welt im Innern zu bewegen,
Natur in sich, sich in Natur zu hegen,
So dass, was in ihm lebt und webt und ist,
Nie seine Kraft, nie seinen Geist vermisst."

The corrective of this one-sided conception of God is furnished in the manner indicated by Goethe's poem. God is not only the source of nature, but he is in nature; he is not merely transcendent, but he is also immanent. We regard him not only under the aspect of Creator, but also as the *Ruach ha' kodesh*, the *Hagion Pneuma*, the Divine Spirit, in and through which nature and man pass from stage to stage of their appointed history.

Hence the continuity and divinity of the world are maintained. The laws of nature are no longer accidental, but essential: they flow necessarily from the single and infinite divine source as the eternal laws of God, changeless even as their Author.

But such an aspect of God, however closely associated with Christian teaching in philosophical writings, is not by any means un-Jewish. The idea of a Divine Spirit, co-extensive with and immanent in the universe, may be detected in germ in the Old Testament; it is developed in the Judaism of Philo and the whole Alexandrian school; it can be illustrated by the Talmud and the Rabbinical literature; it reappears markedly in the Kabbala; and it is often clothed in an imaginative and mystic form in the Jewish poetry of the Middle Ages. In past ages there was urgent need for insisting on the transcendental aspect of God; for there was a danger not of perceiving God in nature, but of confusing nature with God. That danger has now ceased. There is no reason why Judaism should not teach both aspects of the Divine Unity. The dominant conviction of the self-consciousness and self-sufficiency of the Divine Being is quite strong enough to prevent an insistence on the immanent universality of the Divine Spirit degenerating into Pantheism. It is tolerably clear from the foregoing that the charges of abstractness and false transcendentalism brought against the Jewish God are not based on sufficient evidence. That they may be true of some contemporary Jewish teaching I will not deny: they are not true inevitably. They are not the necessary weaknesses of Judaism: they can be overcome and superseded.*

Just as Judaism is often said to have exalted God in a lonely majesty of omnipotence so far above the world that there is no living and continual connection between the Creator and the created, so in regard to man has the charge been often made that Judaism presents no adequate account and no satisfying explanation of the relation of the human to the divine. We have risen beyond the idea of an external covenant contracted between God and man as two separate and alien parties, and at the same time we need some closer and more mutual connection than the mere unaided practice of an unending series of moral works. Judaism can never, so we are told, advance beyond these two conceptions, and it thus fails to meet the higher and larger demands of the religious consciousness in its present developed stage. The finite man, who is nevertheless a child of the Infinite, who is conscious of his limitations and in this very act of reason transcends them, and whose selfish desires are in continual conflict with a higher self, unrealized and yet real, needs to be reconciled with the Divine Infinite, and in self-surrender to him to gain a truer liberty. But this religious union with God can only be attained by a twofold means. It implies the existence of a Divine Spirit in the human, and it implies the continual outflow of living grace from God to man. The process of reconciliation depends on a double movement from God to man and from man to God. Man gives up his finitude to receive back the Infinite: and God, through the free gift of inexhaustible love, is everlastingly revealing Himself to the human souls which desire the divine possession. This mystic giving and receiving is justly regarded as the foundation of the spiritual life and the mainspring of religion. In Christianity, the needed close relationship and intercommunication between God and man are expressed and satisfied by the two dogmas of the Incarnation and the Atonement. Speculative Philosophy, however much it may differ from the ordinary ecclesiastical view of these dogmas, is yet fairly unanimous that they represent in an inadequate form a true religious conclusion; and that in the future we must look, not to a mere denial of them, with a recurrence to earlier and unriper ideas, but to their philosophic sublimation in complete harmony with the determinations of reason. Thus Judaism is repudiated equally by orthodox Christianity and by unorthodox philosophy.

The moral bearings of the question will be considered later on. It will here suffice to touch upon its purely religious aspects. It is obvious that Judaism has occasion to set its face most sternly against the ordinary interpretations of the Incarnation and the Atonement. It utterly denies the need of any special historical reconciliation between God and man. It is opposed to the view of any breach between Creator and created having ever taken place; and, if there be no special breach, there is no necessity for a special atonement. While teaching a close relationship between God and man, Judaism is averse to so dangerous a doctrine as that of the Incarnation, which, as popularly taught, implies the absolute manifestation of the Divine in a human form. I purposely refrain from entering here on the very interesting and equally difficult question of the proper relation of Judaism to the Founder of Christianity. Its adequate discussion would need a long article for itself, while its solution is beyond my power. I would merely state here that Judaism, while postulating the divinity of humanity, can never accept the contrary proposition, even as applied to a life of perhaps unexampled splendour. The truths which are contained more or less markedly in these two repudiated dogmas of the Atonement and the Incarnation can, I think, be easily elicited, without quitting the platform of Judaism, by a somewhat larger and more urgent insistence than has been customary in Jewish teaching upon the Jewish doctrine of the creation of Man in the image of God. According to this dogma, the Infinite is continually being reproduced within the finite, and the human Son is thus directly related by a real though mystic bond to the Divine Father. The transcendental God, who reveals himself once and again on chosen occasions to chosen individuals, but who is not continuously present in the world, is no necessary element of Jewish doctrine. God, as the perpetual living Redeemer, is no unknown aspect of the Divine to Jewish ears. Jews, as well as Christians, can believe in a religious act being the twofold movement of ourselves to the Divine and the Divine to us. We can clothe the common idea in a Jewish form. And no sin can efface, or can have effaced, this essential relationship. Hence there is no necessity for a single act of atonement. The union between God and man is perpetually possible, and it is not dependent on a false identification in any single example of the two distinct parts of the one relationship. All that is true and inspiring in Mysticism might be got out of Judaism as well as out of Christianity. The enforced opposition to Christianity has, perhaps, tended to an exaggeration of the Jewish monotheism. It is, however, an error on the right side; and I would venture to assert that Judaism can more easily correct the supposed one-sidedness of its conception of God, without going beyond its own limits, than any form of Christianity can obliterate the tritheistic tendencies of Christian monotheism, without losing its connection with those other sections of Christianity which retain them.

As regards, then, the idea of God in relation to nature and man, Judaism can safely compete with other creeds. The only other doctrine which has passed for good into the religious consciousness of the civilized world, and which Judaism is commonly supposed to deny, will not require more than a very cursory treatment. The doctrine referred to is the equality of all races and creeds before God, first prominently taught by St. Paul. Paul's teaching, new and startling when first uttered, is now accepted and even enlarged by the modern Synagogue. Paul spoke of the "new man," of which the putting on brought the believer "where there

* Hegel, "Philosophie der Religion," ii., pp. 233—256.

† It is not unphilosophic to go even further than this. Cp. Lotze, "Mikrokosmus," 3rd ed., vol. iii., p. 362.

* Cp. Formstecher, "Die Religion des Geistes," pp. 110, 111; and Philippson, "Die Israelitische Glaubenslehre, ii., pp. 44, 224—226.

cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian bondman, freeman; but Christ is all, and in all." The doctrine here stated is no longer the exclusive possession of Christianity. Judaism substitutes "God" for "Christ," and with this change adopts Paul's words and calls them Jewish. Moreover, the opposition of the Synagogue, first evoked by Christianity, to the dogma of "justification by faith" has induced its authorities to accept Paul's teaching in its very widest possible sense. Not merely the general body of believers of whatever race stand on an equal footing, but all men are equal, be their belief or unbelief what it may. The test for "justification" is not dogmatic faith, but a life which conforms to its own ideal. It is evidence of the earnestness with which these tenets are now held by the modern Synagogue that the most desperate attempts are made to read them into the Pentateuch and the other works of the Old Testament, as well as occasionally into the Talmud. A wiser, larger view of Judaism and of God's revelations will gradually bring with it the conviction that in religion, as in all other things, the law of development is constantly operative.

Let this much suffice so far as regards the requisite of inclusiveness. Its correlative, exclusiveness, implies that the modern creed must contain no doctrine which the progressive religious consciousness of the world has definitely put aside. If there are two doctrines, of which the second has grown out of the first both logically and historically, we may be fairly sure that whatever weaknesses and difficulties may be connected with the second, the religious thought of the world will never merely go back to the first. In correcting the one-sidedness of the earlier doctrine, the latter may have dropped out of sight some of the truth which the former contains; and hence the new teaching required will be one which, taking up into itself the truth of both, shall weld them together into a whole that completes and surpasses its component parts. But the points where this test of exclusiveness affects Judaism had better be deferred till we reach the question of the morality of the Jewish religion and its teaching respecting the relation of the moral to the religious life.

(*To be continued.*)

OUR NEW YORK LETTER.

[FROM OUR CORRESPONDENT.]

NEW YORK, AUGUST 31ST, 1885.

The first indications of our annual revival season are given by the new synagogues which are usually consecrated towards the end of August. This year has been no exception to the rule; the number of new shrines is in excess of the average, and proves that the heart of American Israel is in the right place. There are redeeming points in American Judaism, which compensate for some dark shadows—usually imported—on the picture. New York, Brooklyn, Akron, Reading and Wilmington have witnessed such dedications within recent weeks, and this week Chicago and Kansas City will follow in their wake. The rapid increase in new and imposing structures in the larger cities, and of less pretentious synagogues in the smaller towns, is certainly to the credit of American Judaism.

I am informed, on the best authority, that Dr. Kohut has secured the restoration of the Second Day of the New Year at his Temple. His sermons have aimed at this result—to bring about a restoration of traditional Judaism; and even those who deplore what they may term a "step backward" must acknowledge that he has displayed the courage of his convictions. He has openly stated his dissatisfaction with the reformed ritual, but it is not likely that he will secure the adoption of the old Prayer-book. Dr. Huebsch is still too much revered for his congregation to abolish the Huebsch ritual. The monument to his memory will be dedicated in a few weeks.

The Spanish and Portuguese Synagogues here and in Montreal held their Montefiore Memorial Services on Sunday, August 30th. In this city the Revs. A. P. Mendes and S. Morais preached; the latter's sermon was a masterpiece, which was the more effective as Mr. Morais is careless of oratorical pomp, and relies more on the honest and fervent convictions of his soul. He drew attention to one trait of Montefiore—that he is the embodiment of opposition to disloyalty, so fashionable, and that his example is an inspiration to traditional Judaism. The Rev. M. De Sola, in Montreal, referred also to this feature. A number of lodges and societies have had separate celebrations. The united service on the part of constituent congregations of the Union of American Hebrew Congregations will be held on October 4th, in New York and elsewhere. At the New York celebration special efforts will be made to add to the financial strength of the Montefiore Home for Incurables. The statue project has fallen to the ground, but a number of statuettes are hawked about the streets, and Montefiore's head in bas-relief is for sale at many stores.

Within late years the number of young Orientalists in American Israel has increased. At New Haven, Mr. Willner, a graduate of Yale College, and in his 19th year, is teaching Hebrew at the New England School of Hebrew—a branch of Professor Harper's Chicago Hebrew School—which has done much to develop Hebrew studies in America. Mr. Willner will possibly finish his rabbinical education at Breslau. He is strictly conservative. At John Hopkins University, Baltimore Cyrus Adler is pursuing his Oriental studies with success, and has charge of a beginners' class, under Professor Haupt's direction. He is making a speciality of Assyrian, and is engaged—so I read in one of the Jewish papers—on a monograph on Jewish education for a Boston publishing house. Dr. B. Drachman, who returned a few weeks ago from Breslau, has made the Talmud and Oriental Philology his special study, and excellent work as a teacher and writer may be expected from him. Dr. Jastrow, junr., who returns this week from Paris, will also be heard from in the same field.

A Roumanian-American congregation has been organised here. It is curious how foreign nationalities tend to perpetuate themselves in America. We have in this cosmopolitan city a Hungarian congregation, a Bohemian, a Spanish and Portuguese, a Dutch, a French, a whole batch of Polish, a large assortment of Russian—and how the future American type is to be evolved out of this heterogeneous mass is a mystery. In fact, one reason why our young people, to a certain extent, fail to be attracted by the synagogue lies just in this, that they are American born, while the synagogue is foreign. A feeling of piety restrains them from open mutiny, but there is considerable dissatisfaction. The true American synagogue, which shall appeal to the sympathy of American educated Israelites, is yet to be established.

Our Board of Health has had amusing experiences of late weeks in a section of this city largely inhabited by Russian-Polish brethren. It is one of the prerogatives of the Board to confiscate unripe fruit and decayed fish, and in the discharge of their duties they have pounced again and again upon unhealthy fish and fruit exposed for sale by vendors in this district. Whole tons of apples that have lost their charm and fish its savour, have been ruthlessly thrown into the river—weeks before *Tashlich*. It is curious that coreligionists who claim to be the strictest of the strict should sell or buy unhealthy food. The evil is not confined to them. The managers of one of our largest markets have just been censured for similar neglect.

These are busy weeks for secretaries of congregations, who superintend the sale of seats for the holidays. The result this year is about the same as usual, despite the depression in prices. At Dr. Kohut's Temple the rental of new seats already brought in over $4,000, which amount will be increased by further sales and rentals before the holidays. Considerable curiosity is felt as to Dr. Kohut, and his sermons, which are masterpieces of oratorical power, attract large audiences. It is rare to find an exact and profound scholar, at the same time so eloquent a preacher. In the pulpit he is all fire and animation, his sermons lasting usually an hour. They are carefully written and memorised and abound in Talmudic quotations.

NOTES.

The Rev. Henry Cohen arrived here last week from Jamaica. He intends to make the United States his home, owing to divisions among Jamaica Jews.

Services which have been held on Saturdays at a private cottage at Long Branch, will be continued during the holidays at one of the hotels.

The *Daily Graphic* published last week a double page of illustrations of Montefiore's life, doubtless reproduced from a London contemporary.

Considerable interest is felt as to Dr. Loewe's forthcoming biography of Sir Moses. It is to be hoped that no American publisher will pirate the book, without giving fair remuneration to the author.

It is estimated without exaggeration, that on the coming New Year, Services will be held in at least one hundred temples, synagogues, and temporary "halls" in this city.

Mr. M. H. Harris, formerly of London, is lecturer at the Harlem Synagogue "Hand-in-Hand," and has won a good reputation for himself in his congregation.

BOROUGH SYNAGOGUE.—Mr. B. Saul, B.A., delivered a sermon at the Borough Synagogue on the first day of New Year.

DALSTON SYNAGOGUE.—Mr. S. Simons has been elected Financial Representative, and Mr. M. Bentwitch and Mr. S. F. Cohen, Representatives, of the Dalston Synagogue at the Council of the United Synagogue. Although this synagogue has been opened only a few months, all the seats have been let over the Festivals, 240 seats in the body of the synagogue being taken permanently.—A correspondent writes: With reference to your recent article on the Shofar, it would appear that the fault of inefficient blowing does not rest entirely upon the primitive form of the instrument. At the Dalston Synagogue Mr. Henry Magnus, a layman, blew the Shofar upon both days of the New Year with marvellous perfection, adding thereby greatly to the solemnity of what should be—but is often the reverse—the most impressive part of the service.—The synagogue has been enriched with a white silk Curtain for the Ark, new in style and unique in workmanship, as also a handsome white silk mantle for the Sepher. They were manufactured by Messrs. Van Oven Brothers, of the Hague, and supplied to the synagogue through Mr. L. Schaap, of Ferntower Road, the agent of that well-known firm.

WESTERN SYNAGOGUE.—At a General Meeting of the members, held on Tuesday evening, the following were unanimously re-elected honorary officers for the ensuing year: Wardens, Messrs. S. V. Abraham and M. Harris; Treasurer, Mr. Moss Isaacs; Overseer, Mr. E. Loewe.

ALDERSHOT.—In accordance with the general order obtained by the Board of Deputies from the Horse Guards, the General commanding the Aldershot Division granted leave of absence to every Jewish soldier who applied for it, some of whom went to London, and others attended the synagogue in Aldershot. This is the first time that soldiers in uniform have been present at the New Year Services.

DOVER.—At the Annual General Meeting, held on the 5th inst., Mr. H. Polak and Alderman H. Hart, J.P., were unanimously re-elected President and Treasurer respectively.

EDINBURGH.—In addition to preaching a sermon on the First Day of the New Year, the Rev. J. Fürst, on the Second Day, delivered an Address to Children.—Owing to the death of Sir Moses Montefiore, the Rev. Dr. Hermann Adler was prevented from paying his projected pastoral visit to Edinburgh. Mr. A. Schneiders, on the 3rd inst., examined the pupils of the Edinburgh Hebrew School, conducted by the Rev. J. Fürst and Mr. J. Mosseley. Much satisfaction was expressed with the progress made by the pupils. Votes of thanks were passed to the Rev. J. Fürst, Mr. Schneiders, and Mr. E. Goldston, the Secretary.

SHEFFIELD.—For the first time the Rev. A. A. Green, Minister of the Sheffield Congregation (who also acted as בעל תוקע) introduced into this synagogue the amended Form of Prayer directed by the Chief Rabbi to be said before the blowing of the Shofar. The Curtains for the Ark and Covers for the Reading Desk and Pulpit have been renovated at the expense of the ladies of the congregation.

SOUTH MANCHESTER SYNAGOGUE.—On the second day of the New Year, the Rev. L. M. Simmons, Minister of the Manchester Congregation of British Jews, preached at the South Manchester Synagogue, by special invitation of the Council. After Service he was entertained at the residence of the President, Mr. Joseph Hyman.

STOCKTON.—The first annual meeting of this congregation was held in the Synagogue, when the Treasurer submitted the balance sheet and congratulated the members on the fact that within eleven months £99 16s. 8d. had passed through his hands from the very few members living in the town, exclusive of about £80 spent upon walling in the Burial Ground, and that they had asked no extraneous aid, but depended entirely upon their own efforts. Mr. I. Cohen was re-elected President and Mr. A. Michelson, Treasurer and Honorary Secretary; Committee, Messrs. I. Altson, M. Myers, and M. Jacobs. ח"ת Mr. M. Getz, ח"ב Mr. A. Michelson.

SWANSEA.—The Rev. M. Hyamson, in his sermon on Sabbath last (the subject of his discourse being the Days of Penitence), concluded with an appeal on behalf of the local hospital.

TREDEGAR.—Lay helpers in the Service were formerly very frequent, but are becoming so scarce that it deserves mention that Mr. Herman Harris, ex-President of the Tredegar Synagogue, read the *Musaphim* on the New Year, and Mr. K. M. Broden acted as בעל תוקע.

ON the first day of the New Year, the Rev. J. Kohn-Zedek preached at the Free School to a crowded congregation, and reviewed the events of the past year, the most conspicuous of which were the demise of Sir Moses Montefiore and the distinction conferred on Lord Rothschild. The reverend gentleman also delivered four sermons on the second day of the New Year and on the following Sabbath at the Fashion Street and the Sandy's Row Synagogues.

ON the eve of the New Year the Matron of the Jewish Convalescent Home, South Norwood, Mrs. Hatchwell, was presented by the patients with several bouquets of flowers; this floral tribute being subscribed for by them as a mark of their esteem and gratitude.—The Services on the New Year were conducted by Mr. J. Stern, of Aria and Jews' Colleges.

HOLLOWAY'S OINTMENT AND PILLS.—Diarrhœa, Bowel Complaint.—The wet weather, defective drainage, and noxious vapours are now producing an unusual amount of sickness, which should have early attention. In all complaints affecting stomach, liver, or bowels, Holloway's Ointment has a most salutary effect when diligently rubbed upon the abdomen. It penetrates to the seat of evil, and soon removes the indigestion and flatulency which warn us of approaching disease. It is safer in urgent cases to take the Pills while using the Ointment, as both, used together, act more energetically. A few days of this treatment will stop every case of bowel complaint in its early stage or acute form, and spare the sufferer a long and tedious convalescence.—[ADVT.]

THE REVISED BIBLE.—IX.

(Continued from August 14th).

The preposition ל in לדוד, that occurs in many of the headings of the Psalms generally indicates the author, and לדוד is accordingly translated "of David" or "by David." There are, however, some Psalms with the superscription לדוד, which are apparently addressed to David; these Psalms were not composed by David, but *for* or *to* David by another person; such is, *e.g.*, Psalm xxi. In the same sense the preposition ל is employed in לדוד in the 110th chapter which is dedicated, as it were, to David, and the heading should therefore be "to David," instead of "of David" (Authorised Version and Revised Version), unless "A Psalm of David" is understood as "a Psalm concerning David."—לאדני, Authorised Version, "unto my Lord"; the capital letter has rightly been changed into an ordinary letter in the Revised Version. The lord referred to is none but David, mentioned in the heading. It cannot refer to the Messiah, since none of the characteristics of the Messianic times are to be found in this chapter. It does not speak of peace but of war. The lord" addressed is asked to trust in God, who will fight his battles for him, and conquer his enemies. This Psalm contains, as it were, the divine answer to the prayer of the preceding chapter, in which he complains of the curses and insults uttered against him by his enemies. "Trust in God," he is told, "and thy enemies will submit or fall." "Sit at my right hand" has here the same meaning as "sitting in the secret place of the Most High" (Ps. xci. 1), *i.e.*, trusting in God alone for protection and deliverance. On the other hand, the actual divine protection is expressed by the phrase "God is on thy right hand" (ex. 5). The exhortation addressed to the king to trust in God and the promise of God's protection are expressed twice in different forms. In the first part (ver. 1-3) the enemies at home among his own people are referred to; in the second part (4-7) the king is assured of the defeat of his foreign enemies. "The Lord hath sworn" (ver. 4) corresponds to נאם ה׳ "the Lord saith" (ver. 1). The exhortation "Sit at my right hand" in the first part is expressed in the second part by the phrase אתה כהן לעולם, "thou shalt minister [unto Him] for ever," that is to say thou shalt worship Him, and trust in Him. In this sense the term *Kohen* is used in Ex. xix. 6. That *Kohen* is not always the technical term for the priest officiating in the sacrificial service, is proved by the fact that the sons of David were called *Kohanim*, "state officers" (II. Sam. viii. 18). Here, in Psalm cx. 4, we have the explanation of *Kohen*; viz., על דברתי מלכי צדק "according to my word a righteous king." The form *malki-tsedek* is employed instead of melech-tsedek, probably to imply at the same time an allusion to Malki-tsedek, king of Shalem (= Jerusalem), who combined royal power with true worship of God the possessor of heaven and earth (Gen. xiv. 18). *Al-dibhrathi* is usually translated "after the order of" (Authorised Version), or "after the manner" (Revised Version marg.); but even if *al-dibhrathi* were the same as *al-dibhrath*, there is no foundation for this rendering, nor is there any other instance in the Bible of the phrase being used in this sense. It is derived from דבר, "to speak," and denotes "according to my word," and מלכי צדק is here an appellative and not a proper noun. We have thus shown that the Psalm contains no reference whatever to the Messiah. The English translation of the rest of this chapter has been much improved by the Revisers, especially ver. 3, which is quite unintelligible in the Authorised Version.

We will now conclude our examination of the Messianic passages in the Bible and their translation in the Authorised and the Revised Versions, with a few remarks on the translation of Daniel. There are several passages in the Book which have been erroneously treated as prophecies concerning the Messiah, and certain terms have been misrendered accordingly. *Bar-elahin* (iii. 25), lit., a son of might, *i.e.*, a mighty one, is rendered in the Anglican Version, "the Son of God," and altered in the Revised Version into "a son of the gods." The authorised translators ignored that in Chaldee the singular *elah* is used of God; whilst the plural *elahin* is used of idols or angels; the rendering of the Revisers is an improvement, but is not correct "might" being an abstract noun, and therefore expressed by *elahin* in the plural, like many other nouns of this class. Those Christian Theologians that find in *bar-elahin* an attribute of the Messiah, fail to tell us, whence the heathen Nebuchadnezzar derived his knowledge of the physical features of the Christian Messiah, that he was sure to see before him a figure like "the Son of God." The same can be said of *bar-enash* (viii. 13) rendered in the Authorised Version "the Son of man" (with a capital letter), rightly corrected in the Revised Version into "the son of man." קדש הקדשים (x. 24) is personified in the Authorised Version and rendered "the most Holy"; the Revised Version has "the most holy," and the alternative in the margin "Or, the most holy place." Neither this term nor the words משיח נגיד in the succeeding verse (x. 25) have any reference to the Messiah. The former is the name of a certain division of the Sanctuary, and may by way of metonymy be used of the whole sanctuary, the latter is the title of one who was anointed and was a prince or chief, at the same time when Jerusalem was being rebuilt. Whatever interpretation we give to *shibhaim shibah* (x. 25) whether "seven weeks" in its literal sense, or "seven years" or "seven periods of seven years," the *mashiach-nagid* must have lived about the time of the return of the Israelites from Babylon, and the name could not have been meant for "Messiah."—There are other passages in Daniel as well as in other Biblical books, that have wrongly been interpreted as Messianic prophecies, but as they do not imply any misrendering, their discussion does not come within the task proposed for these articles. We will now proceed to the examination of such passages as have been translated contrary to our traditional interpretation of the Law.

JERUSALEM.—On Sunday, the 30th ult., the end of the first month of mourning for Sir Moses Montefiore, two stones bearing suitable inscriptions were placed in a conspicuous position over the gateway on the north side of the houses being erected (and now nearing completion) by the "Mishkenoth Israel" Building Society. The houses are being built in memory of Sir Moses by means of advances made by the Council of the Sir Moses Montefiore Testimonial Fund. Among those present at the ceremony were the Haham Bashi, the Rev. Samuel Salant, Chief Rabbi of the Ashkenazim community, and other Rabbis. The English consul sent an apology for his absence. After the conclusion of the ceremony the assemblage repaired to the Synagogue where addresses suited to the occasion were delivered by the Rabbis.

JEWISH CONVALESCENT HOME, SOUTH NORWOOD (founded in memory of Judith, Lady Montefiore).—Number of patients in the Home, week ending Sept. 11, men, 10; women, 9; children, 9.—Total 28.

METROPOLITAN FREE HOSPITAL, Kingsland Road.—City Offices, 163, Bishopsgate Street, Without, E.C.—The aggregate number of patients relieved during the week ending Sep. 12, was medical 857; surgical, 366; total 1,223; of which 461 were new cases.

BIBLE STUDIES.

Studia Biblica. By Members of the University of Oxford. (Clarendon Press).

This volume contains several essays of interest to students of the Old Testament and Jewish literature generally. It opens with an exhaustive essay by Prof. Driver on recent theories connected with the Tetragrammaton. He discusses and dismisses Delitzsch's theory of a common Semitic god *Ya-u* and a Babylonian origin for *Jahveh*, Lenormant's claim of a Phœnician origin, Prof. Sayce's connection of the Tetragrammaton with the Hittites (what does not Mr. Sayce connect with the Hittites?) and Brugsch's theory of its relation to the Egyptian *Anuk-pa-anuk* and concludes that it was a specific Israelitish form. Mr. Woods shows the utility of the Septuagint Version in settling the original text of the Book of Samuel. But the two chief essays connected with Jewish subjects are by Dr. Neubauer. In one of those he treats at more length the recently discovered Temanite and Nabatæan Inscriptions which he discussed in these columns a short time ago (*Jewish Chronicle*, April 17th, 1885). In the other and more important memoir he deals with the language spoken in Judæa at the time of Christ. It would be impossible to convey to our readers the mass of information contained in the thirty-six pages of this learned paper. Every fact of importance in Biblical or Rabbinic literature seems to have been concentrated by Dr. Neubauer upon the elucidation of this interesting question. Commencing with a history of the question, he then points to certain facts seeming to indicate that Hebrew was still spoken on the Return from the Exile such as the language of Esther and the Books of Chronicles, the original tongue of some of the Apocrypha, the words on the Hasmonæan coins, the Hagadic elements of Tanaitic literature, the formulæ of the Temple Service, &c. It may be remarked that most of these are derived from the language of the learned and scarcely prove anything about the dialect of the people. And Dr. Neubauer goes on to show the wide spread of Aramaic phraseology side by side with the Hebrew of the learned, *e.g.*, the *Kaddish* and the beginning of the *Pesach Haggada*, both earlier than the fall of the Temple. Interesting details are given of the Galilean dialect, some of which have previously been communicated by Dr. Neubauer to M. Renan for his *Vie de Jesus*. We may quote the following: "A Galilean went about calling out 'Who has *mar* for sale?' Whereupon he was asked, 'Fool of a Galilean what dost thou want? an ass (*hamor*) to ride upon; wine (*hemar*) to drink; wool (*'imar*) for a dress or a sheep skin (*imar*) to cover thyself withal?'" The Aramaic quotations of the Gospels are then referred to and a list of Aramaic words and phrases given with transliteration from Greek into Aramaic. An interesting passage from the Talmud, already discussed by Güdemann and Lowe, is quoted as probably containing the original Aramaic of the *logia* of Jesus, and other parallelisms between Midrash and Gospel are referred to and quoted. The inquiry is concluded by a reference to the large use of Greek in Palestine in the first century as illustrated by the Greek words in Mishna and Midrashim, and Dr. Neubauer then concludes his investigation with the following results. The language spoken by the common people of Palestine at the time of Christ, and therefore the language of Jesus and his disciples, was nearest akin to the West Aramaic dialect, which we find in the Palestinian Talmud. Greek was used by the court and higher officials, while Mishnic Hebrew was the language of the learned and the schools. The whole essay is entirely worthy of Dr. Neubauer's reputation, and we trust to have from his hand many such *parerga* now that his *opus maximum*, the Catalogue of the Bodleian MSS., no longer engrosses all his attention.

AUSTRIA-HUNGARY.

Among the numerous deputations who proceeded to Kremsier in order to pay homage to their universally venerated Emperor, were those delegated by several Jewish congregations. In reply to addresses presented by these bodies, the Emperor said: I rejoice to find that my Jewish subjects lose no opportunity of giving emphatic expression to their imperishable loyalty and attachment to myself, the throne, and the fatherland. I thank you as the representatives of highly respected religious communities for the attention you have shown me. Rest assured that I afford my imperial protection to the Jewish population throughout my entire dominions.

On the arrival of the Emperor at Pilsen, where he stayed several days, his Majesty was greeted among others by Rabbi Dr. Caro. The Emperor honoured the Rabbi by entering into conversation, and by making various inquiries respecting the affairs of the local Jewish congregation. Next evening, a conspicuous position was assigned to Dr. Caro at the Court dinner, and here again the Sovereign singled him out for conversation. His Majesty showed how varied is his acquaintance with Jewish matters by remarking that he was aware that several Austrians and Hungarians studied at the celebrated Jewish Theological Seminary at Breslau, where also Dr. Caro was educated.

Herr Schönerer, the Austrian anti-Semitic leader, has made North Bohemia the scene of his activity. The result of a political address delivered by him at Reidamberg was that on the same evening the doors of all the shops and dwelling houses belonging to Jews were placarded with verses containing the most scandalous invectives. The Bohemians, *pur sang*, do not lend themselves to the anti-Semitic movement, which is mainly supported by the German element. In another Bohemian town the German Nationalists have contracted a formal alliance with the anti-Semites.

During the meeting of a Working Men's Congress at Graz, a student, who had found his way into the hall, declared that the Jewish papers (meaning the political journals owned by Jews) were the only ones hostile to the working classes, as the Jews wished to fleece them. This statement gave rise to such considerable uproar, that the Government Commissary, who was present, according to usual custom, threatened to close the meeting. But the working men soon restored order by expelling the young anti-Semite from the premises.

At the Exhibition in Pesth, the National Prize of 5,000 florins has been awarded to Herr Salomon, of Hohenhausen, for his improvements in the stabling of cattle.

ANTWERP.—An International Congress on Commercial Rights is about to be held at Antwerp. At this Congress France will be represented by M. Lyon Caen, Professor in the Faculty of Laws at Paris, and Holland by MM. D. Josephus Jitta and J. A. Levy.

CONSTANTINOPLE.—M. David de Castro, one of the principal officials connected with the British Consulate-General in Constantinople, has lately died in that city. He was a leading member of the Jewish community.

THE JEWS IN RUSSIA.

MURDER OF ANOTHER JEWISH FAMILY.

Some robbers recently broke into the house of a Jew living on the border of a forest, near the town of Sitka (in the Government of Podolia), and after having apparently rifled the dwelling, they murdered the inmates, consisting of the head of the house, his wife and two sons, aged 12 and 5 years. The corpses were found next morning by the keeper of the forest, when he paid his usual daily visit to the family. He at once raised an alarm, and the local authority soon appeared on the scene of the murder. Despite the search which was immediately set on foot, no trace has been discovered of the culprits. The bodies of the murdered persons were followed to their graves in the Jewish cemetery by the entire population of the town, who held them in considerable respect.

The hatred of villagers and peasants towards the Jews in the Government of Podolia is increasing from day to day. Their anger is especially aroused when Jewish keepers of drinking shops refuse to open their doors after midnight. An instance of this kind occurred lately in the district of Podliesni, where, on a Jew declinining to serve some drunken peasants at one o'clock in the night, they smashed every window in the house. The broken glass severely injured one of the inmates, and the peasants might have proceeded still further had not a policeman disturbed them, and, after obtaining assistance, removed them to custody.

The Russian Government has conferred the Honorary Citizenship of St. Petersburg on Herr Zevi Rabbinowitsch, Editor of the *Ruski Evrei* and of the *Jewish Watchman*, in recognition of his services to Jewish periodical and literature. This distinction, which carries with it many privileges, was bestowed a few years ago for similar reasons, on Herr Zederbaum, Editor of the *Hamelitz*, also of St. Petersburg.

The Jewish Congregation at Ekaterinoslaw has founded, at the Jewish Hospital, a Women's Ward and an Asylum for Children in memory of Sir Moses Montefiore.

The anti-Semitic *Nowoje Wremja* announces that in all the governments inhabited by Jews it has been determined to forbid them from carrying on any trade on Sundays and the numerous festivals of the Greek Church.

REJOICING OF THE LAW.

The following are the חתני תורה ובראשית appointed at the undermentioned Synagogues:

	חתן תורה	חתן בראשית
Spanish and Portuguese	Mr. E. H. Lindo	Mr. S. I. Cohen.
Bayswater	Mr. Joel Myers	Mr. M. L. Schaap
St. John's Wood	Mr. Isaachar Abrahams	Mr. Joseph Klein
New	Mr. Abraham Strauss	Mr. Julius Goldstein
East London	Mr. E. J. Proops	Mr. M. Lyons
Old Castle Street	Mr. Joseph Levy	Mr. Lewis Michaels

OXFORD LOCAL EXAMINATIONS.—Among those who passed the recent Oxford Local Senior Examination were: John J. Hands, pupil of the Rev. John Chapman, Great Ealing School; Montague Bender, pupil of the Rev. P. Bender, Beaufort College, St. Leonard's; Joséphine H. Lublin and Louise L. Lublin; Lionel David Barnett, Princes Park School, Liverpool (Second Division); John A. Berlyn (First Division) and Harry L. Lowenstein (Second Division), pupils of King Edward's School, Birmingham.

JEWISH WORKING MEN'S CLUB.—The Winter Session (1885–6) of this institution will be inaugurated by an entertainment (under the direction of Mr. Jacob J. Hyam) on Sunday evening, the 11th of October. Mr. Samuel Montagu will preside. The syllabus for the winter session is now being prepared, and will comprise lectures, debates, and entertainments.

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THE STUDY OF THE BIBLE: Rev. S. SINGER.
A PILGRIMAGE TO ZION: Rev. Dr. H. ADLER (Delegate Chief Rabbi).
JUDAISM'S REPLY TO CHRISTIANITY AND POSITIVISM: Rev. G. J. EMANUEL, B.A.

The price of each Sermon is 2d. (by post 2½d.). To SUBSCRIBERS the Sermons, as published, and a copy of the Annual Volume (containing at least 12 Sermons, and an Appendix, consisting of selected Articles Reprinted from the *Jewish Chronicle*), will be sent post free for FIVE SHILLINGS per annum.

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KING SOLOMON'S TEMPLE.

A Large Picture of the above (by Louis Herman, painter to Peter the Great) is at present ON VIEW to principals only, by permission of J. H. Maynard, Esq., at No. 3, Langham Place, W., and is FOR SALE at a low figure.

This Picture, specially interesting to the Chosen Race, ought not to be allowed to find its way into other hands.

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